

Calvinist Contact

An independent Christian weekly

June 2, 1989 / 44th year of publication / No. 2168

Bishops call for 'clear-sighted' view of AIDS

Paul De Groot

EDMONTON — Canadian Catholic bishops have called for an end to discrimination in housing, employment and health care against people suffering from AIDS.

In a brief pastoral letter addressed to Canadian Catholics, the bishops say Christians must overcome fears associated with AIDS by showing compassion to those suffering.

But, they warn, free needles for drug addicts, and greater use of condoms "do not touch the real causes of this problem."

In the pastoral letter, the bishops ask "whether it conforms to the Gospel — or even to acceptable human behaviour — to ostracize individuals suffering from AIDS by depriving them of housing and jobs, or to refuse them certain kinds of health care and subject them to humiliating attitudes and practices, or to go the whole way and place them under quarantine."

Hasty presumptions

Too often AIDS patients are "demoralized by contempt and rejection, smug judgments and lectures, humiliating inquiries and hasty presumptions, which even extend to children stricken by the disease or

believed to be infected."

Christians are called to "share the fears and sorrows of their contemporaries as well as their joys and hopes," the bishops say.

Christian communities must transcend their fear of AIDS by showing compassion to those infected by the virus or suffering from AIDS, by being "clear-sighted" in assessing the risks and causes of the disease and by "promoting a spirit of solidarity among care-givers."

Given that sexual promiscuity is a major reason for the spread of AIDS, the bishops also call for more stringent examination of contemporary sexual attitudes.

"Efforts against AIDS which are limited simply to presently known technical means and to a frantic search for an anti-AIDS vaccine are obviously insufficient. Would not this be to imitate those who would be content to reduce or to check the symptoms of a disease without eradicating its very cause?"

See REDISCOVER — p. 3

Thinkbit

People are a lot like tea bags. They don't know their own strength until they get into hot water.

From: CBC program "Fresh Air"

The Sun of God burns in the Selkirk sky:

A report on the Winnipeg Indian Family Centre

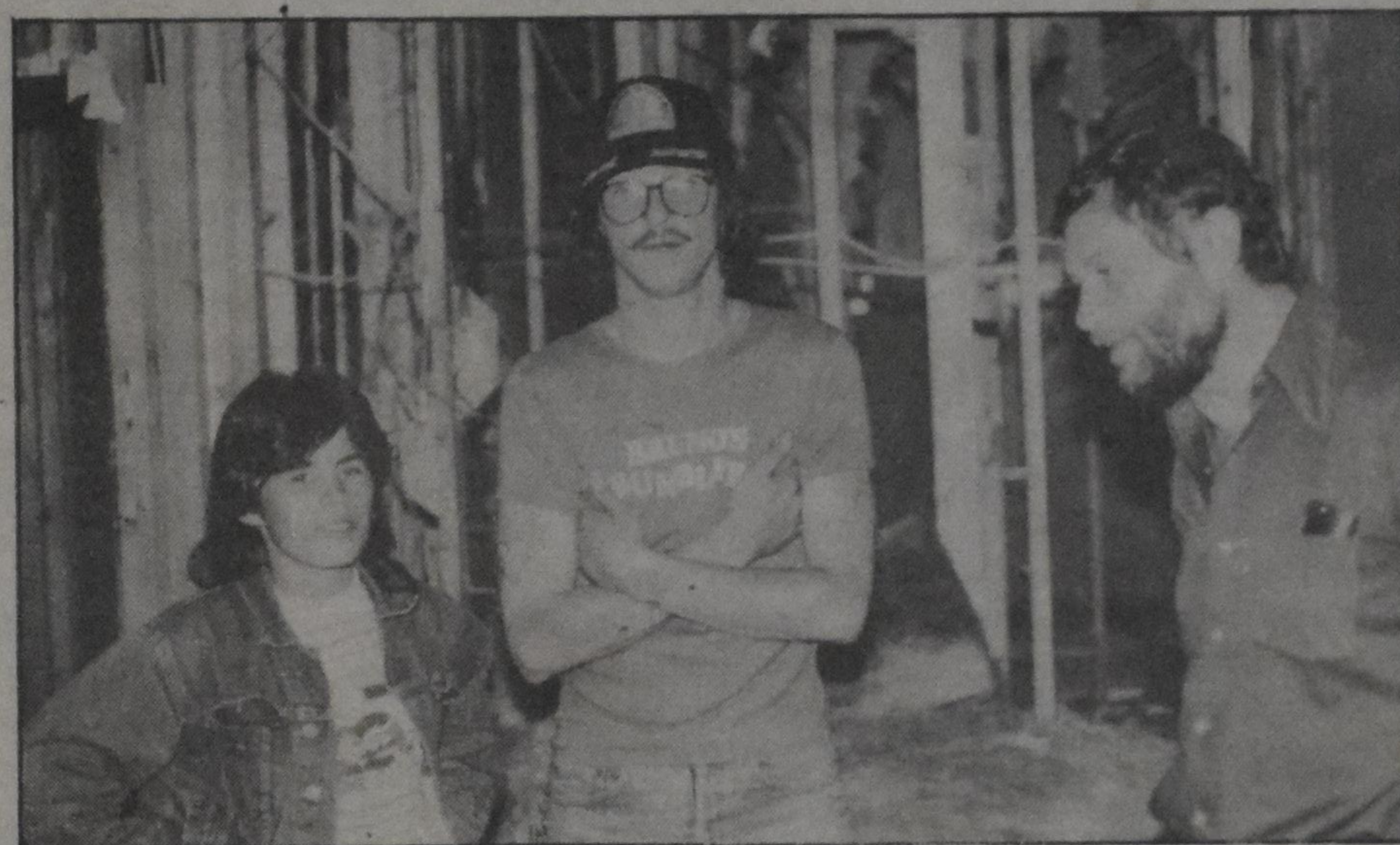


Photo: Bert Witvoet

Henk De Bruyn (r) listens to Erick Lepine (l) and Maurice Cummer inside the burnt-out Indian Family Centre.

Bert Witvoet

WINNIPEG — The Indian Family Centre on Selkirk Avenue recently burned down for the second time since it opened in January 1984. The first time — Dec. 2, 1985 — the fire was started by young boys who were later identified. The centre reopened almost five months later. The second fire, gutting most of the inside of the one-storey building, took place on April 23 this year — a Sunday afternoon. Again, arson is suspected, but no clues have surfaced that point to specific individuals.

After the first fire, Pastor Henk De Bruyn, who runs the centre for the Christian Reformed Church, accepted the challenge of rebuilding the centre with much courage and drive. This second time around, however, he is, by his own admission, less eager to take the initiative. He is sad and hurt about the wilful destruction of what, according to

him and the Natives who use the centre, is such an important place of refuge and rebuilding of lives.

Drums of affirmation

There is another reason why De Bruyn does not want to start what he calls "the resurrection." He wants to give the Native people in the Selkirk area the opportunity to decide for themselves whether the centre should be rebuilt. Insurance money is available, but he wants Natives to accept responsibility for their own centre. "Too much white aid robs Natives of their dignity and self-respect because it takes away their responsibility," he says.

De Bruyn makes reference to the Apostle Peter, who once said to a lame man, "Silver and gold have I none, but such as I have I give to you." De Bruyn sees a parallel between that situation and the Indian Family Centre. "We still have too many quarters in our pockets," he says. "We should not smother the pain with gifts and packages."

In the meantime, Native leaders and others in the community have responded positively to the idea of rebuilding the centre. A day or two after the fire, they came with their drums and held a pow-wow in the square next to the centre to give expression to the pain they felt. They lamented the loss of what, for them, was one of the few places in Winnipeg that provided a structure to help them find dignity and hope in a culture of which they do not feel a part. They volunteered time and effort to rebuild the centre. It is signals like these for which De Bruyn has been waiting.

See TWO — p. 2

Christian publishers form national link



NOVALIS

Robert VanderVennen

TORONTO — Wood Lake Books, Canada's leading ecumenical Protestant book publisher, and Novalis, the premier publisher of Catholic materials in Canada, recently signed an agreement to share the distribution of each other's books and to publish jointly new books which will be of interest to both Protestants and Catholics in Canada.

The agreement was formally signed in Winfield, British Columbia, the home office of Wood Lake Books, upon the occasion of the 10th anniversary of its founding and upon its move to larger quarters, which happens to be a former church building.

The new co-operative venture started four years ago when representatives of the two firms met to explore each other's aims, markets, theologies and

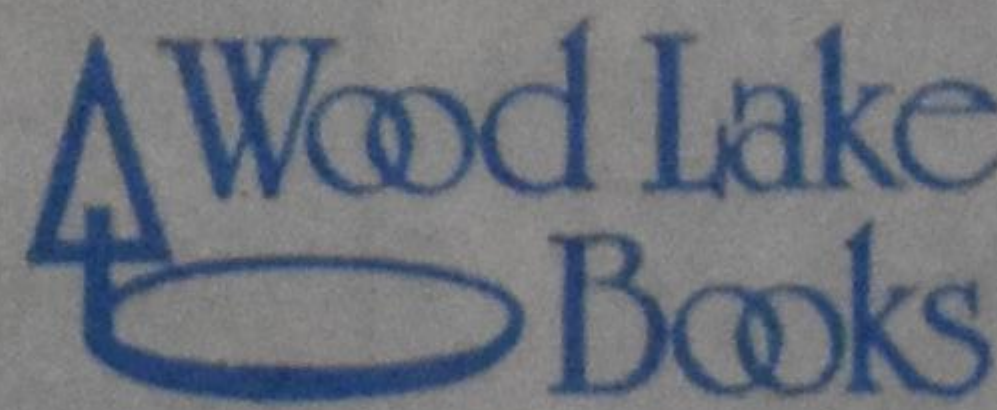
structures. They discovered that the weaknesses of each were complemented by the strengths of the other. Novalis had strength among Roman Catholics in the East and Wood Lake among Protestants in the West.

Under the agreement, Wood Lake will distribute the books of both publishers in the four western provinces and the Territories, and Novalis in the area east of Manitoba.

"The essence of Wood Lake Books' editorial policy has been to develop biblical, theologically responsible materials for lay people in the church," says publisher Ralph Milton from his base in Winfield, B.C. "The core of our materials attempts to be 'popular' in the best sense of that word."

Combines business and ministry

Novalis has a long history of service to Catholics through theological, devotional and educational books. The two were the only Canadian Christian publishers to participate in the past two years in the prestigious international book fair held annually in Frankfurt,



Germany.

Wood Lake Books started 10 years ago when Milton and Toronto resident Jim Taylor, former editor of the *United Church Observer*, started publishing books and a few periodicals together, each from his own home. It was a ministry aspiring to become a business, kept afloat in the early years by the full-time salaries of their wives, both of whom have positions in the United Church.

To date, Wood Lake has published 67 different books, several of which have been reviewed in *Calvinist Contact*. One of its most recent books is *The Holy Spirit: Renewing and Empowering Presence*, edited by George Vandervelde of the Institute for Christian Studies.

See PRACTICAL — p. 2

In this issue:

John Cabot explored Canada, but few Canadians know about him, says Marcus Van Steen p. 10
The mentally handicapped residents of L'Arche have taught Michael Geisterfer how to love p. 11
Your purchase of "banana leaf" greeting cards may help a Third World mother p. 12

Two messengers tell about the Indian Family Centre

... continued from page 1.

The day that De Bruyn and this reporter visited the centre provided heaven-sent proof that the Indian Family Centre does not depend on white solutions. Two young Native men walked in and, without any prompting, proceeded to tell the story that I had expected De Bruyn to tell me.

Maurice Cummer, 22, and his young friend Eric Lepine, 13, reminisced on how the place had served them in the past. Maurice was the main teller. "We used to practice pow-wow here," he said. "Why would anyone want to wreck this place? ... I could write a song about it. ... We had good times and sad times here. ... We should rebuild it." He started singing softly, making purely guttural sounds.

We walked into a larger room that had a mural on the wall. Maurice began to explain how the Native artist had painted the world as he saw it. There was the River of Life, and on it sat a family of four. Father Sun's tentacles reached out to all creatures. Animals and plants emerged from the River of Life, and a fork in the river showed that one has to make choices.

One could tell that Maurice and Eric identified closely with the place. It kept them out of trouble, they told me.

Christ reveals himself

Afterwards De Bruyn shook his head. "I couldn't have done what these boys just did," he said. "They told the story for me."

It all seemed to affirm the approach that he very much wants to take at the centre. "The best people to deal with

crisis are the people who know crisis," he said. He sees his task as training Natives for leadership and being there to help when help is sought.

He feels that if he and the other decision-makers had made themselves even more vulnerable, the fire might not have started. Staying open 24-hours-a-day would make them more vulnerable. The fire had started after the place had briefly closed.

"Fifteen years ago, 'church' and 'Christ' were dirty words to these people. Now a lot of them, are coming to terms with their hurts caused by the church. Here they can also look at their bondage — alcoholism, abuse, violence — and try to struggle free."

De Bruyn believes strongly that he does not have to market Jesus. Christ reveals himself. The staff he hires are not necessarily Christian. "Yet, all of them recognize Christ in this place," he says.

Being vulnerable

"There is a tendency in the Reformed tradition to deny the brokenness," he adds. "At best, such attitudes unleash frivolous forces; at worst, they oppress."

"We are called to be martyrs. That means we have to stop giving pat answers and become vulnerable. I'm Henk the Dutchman, who speaks with an accent. And that's okay. I don't wear any Indian beads. I don't pretend to be one of them. But they trust me. And that's what counts."

I see this complex philosophy reflected in the beautiful Brandon-brick home he and Fran and their children occupy. On the outside walls, darker

bricks indicate the weapon of the city of Amsterdam. The lawn slopes down to the Red River. Indians used to call it the Winnipeg, meaning "muddy river." They had it right. Muddy it is.

But it provides a little paradise for Henk De Bruyn, who during the day waits for the gift of grace to break through in the run-down neighbourhood of Selkirk. No fire can finally overpower that gift of grace, he believes. It comes from the source of fire, Christ, reaching down from the sky with tentacles of love for all creatures.

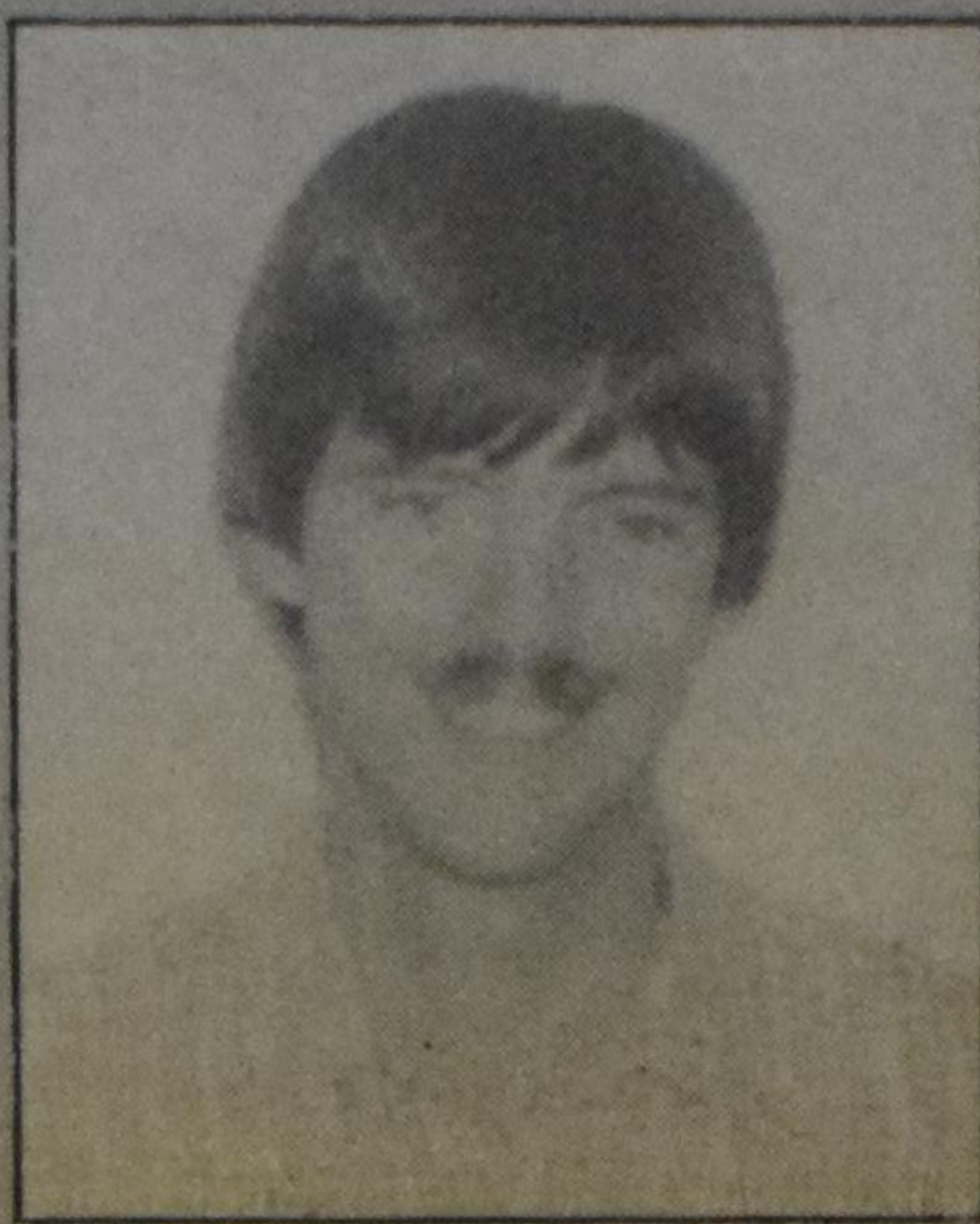


Photo: Bert Witvoet

Maurice Cummer (l) explains the meaning of the mural to Henk De Bruyn.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



And now ... the weather

Part of the spring was unseasonably cold and wet in our section of Ontario. Like many others with spring fever, I was eager for warmth but I was nevertheless appalled by the tone of the forecasts. In the mornings on my way to work I would be warned of "another miserable day," followed by little apologies or light-hearted jabs aimed at Environment Canada officials. Oh yes, the radio spoke of a million Chinese demonstrators and of the Stanley Cup playoffs, but it was clear that the wet stuff falling at 8 °C was supposed to have the greatest impact on my day.

Forecasting the weather plays a very important role in the news media. Cable TV packages include "Weather Now," a channel which delivers nothing but the weather. Though it often appears inconspicuous (because each forecast is relatively brief), on many radio stations the total number of "weather minutes" per day exceeds the length of all other types of news broadcasting. Particular listeners may enjoy international news, sports or business updates, but everyone is interested in the weather.

Never mind the crops

The media's handling of the weather presents two problems. First, it assumes that to be happy one must have the perfect weather for outdoor leisure activities: sunshine, calm winds and 25 °C. If today's forecast cannot provide the ideal, perhaps the long-range one will. The crops in the field or the grass around our homes don't merit concern; the ideal weather is that which helps people enjoy their free time, and consequently is especially welcome on weekends.

This "hidden" ideal has a subtle effect upon those who strive to emulate the Apostle Paul's ability to "be content in whatever state I am." When a five-day, doom-and-gloom forecast gets us down, the media's weather obsession may be affecting our spiritual well-being.

A second problem concerns the relationship

between humankind and the weather. Though the media doesn't claim to control the weather, it does foster an attitude of superiority over it, founded in scientific understanding. This scientific pretence is particularly evident in the "per cent" chance of precipitation. To say, "There is a 30 per cent chance of precipitation" has a ring of knowledge and power; to say, "We don't think it will rain, but you never know, it just might," is to admit partial ignorance.

Yes, I absorb weather forecasts along with the rest of us, but I would also like to absorb something more. I would like to absorb a sense of wonder for our Creator-God who never seems to tire of variety, and sends dozens, if not hundreds, of different weathers each year. I would like to delight with the divine planner whose weather ways often seem simple, and yet can confound the most skilled meteorologist. (One official publicly apologized on Toronto's biggest radio station recently after completely botching a weekend forecast.) I would like to take each day as it comes as a gift from the Lord, and not be drawn into the seemingly neurotic rat-race encouraged by the now-compulsory, five-day extended forecast.

The weather is a creature of God, just as we are. The Lord to whom we surrender control of our lives is the same Lord who stilled violent storms and dried up the sky over Ahab's kingdom

*He sends his command to the earth;
his word runs swiftly.
He spreads the snow like wool,
and scatters the frost like ashes.
He hurls down the hail like pebbles.
Who can withstand his icy blast?
He sends His word and melts them;
he stirs up his breezes and the waters flow
Praise the Lord.*

(Psalm 146)

Syd Hielema lives in Newmarket, Ont., and teaches English and music at Toronto District Christian High School.

Practical ecumenism produces joint book publishing

... continued from page 1.

In a real sense Wood Lake is a grassroots publisher, as its major projects have come to it from churches themselves. The Presbyterian Church approached Wood Lake to publish its new creedal statement *Living Faith*, which is now in the pews of almost every Presbyterian Church in Canada.

Three years ago, Wood Lake became involved with several church groups in the publication of *Songs for a Gospel People*, a supplement to the Anglican and United Church hymnals, of which 200,000 copies are already in use.

More recently, a new concept in curriculum for church schools was launched under the name *The Whole People of God*, which in two years has become the major curriculum in the United Church of Canada. A version is now being

produced for the Anglican Church, and in California a Roman Catholic edition is in preparation. The Wisconsin Conference of the United Church of Christ has just concluded arrangements for an American edition for that denomination. This is apparently the first time that a Canadian church school curriculum is being exported to the U.S., which reverses a trend.

Signing the agreement for Novalis was Pierre Bergeron, its managing director, who travelled to the Wood Lake head office in Winfield, B.C., for the occasion. A standing joke in the Okanagan Valley of British Columbia, where Winfield is located, is that Wood Lake is the only company with its head office in Winfield and a branch office in Toronto.

The budget appears to have been leakier than the Titanic after it struck the iceberg. That ship had only one gaping hole. The government's reaction seems to have been, "Silence is golden." The opposition had new arguments to underline their insistence on Michael Wilson's resignation.

★★★★

Monsieur was in Dakar, Senegal, doing statesman-like things, such as signing a human rights declaration with delegates who care as much about human rights as a pussycat cares about a nice warm bath. The other Monsieur, French president Mitterand, had come to Ottawa to discuss matters regarding the NATO summit in Brussels, which will be held in the coming week, and where the elimination of short-range nuclear weapons will be the main point of debate. Does President Mitterand ever smile?

★★★★

An excited item in the *Toronto Star* noted that Ontario's Premier David Peterson is still a candidate for the Liberal leadership. The Peterson government drew national interest because of its welfare reform actions. The Liberal Party is like a novel in search of a plot. It has had many negative emphases, knowing clearly what it is against, but no clear vision for the nation has emerged from the party platform. Jean Chrétien disappointed almost all Canadians outside Quebec with his support for provincial power to override the Charter of Rights with the "notwithstanding clause." Et tu, Jean? Neither is the NDP in a state of exuberant anticipation about the declared candidates for leadership. Broadbent did a bit of campaigning in P.E.I. where anti-government messages are received in the same way as Quebec welcomes babies: most heartily.

★★★★

Auditor General Ken Dye wants a hotline to which

Canadians, civil servants in particular, could anonymously report abuses of taxpayers' money. Officials in Ottawa, so said Dye, were not too keen on the proposal. Hard to imagine, isn't it?

★★★★

Ottawa was the scene of an arms bazaar. Anything with which to kill people was on display and for sale. The place buzzed with generals like a swamp with mosquitos.

★★★★

Justice Minister Doug Lewis told the House of Commons justice committee that no legislation on the abortion issue may be forthcoming. "Doing nothing is one of the government's options," he said. No comment necessary!

★★★★

An Ottawa man disagreed with his wife's housekeeping. He gave expression to his dissatisfaction by hitting his spouse with a baseball bat. In doing so he caused her to suffer a skull fracture, multiple bruises and facial injuries. The man appeared before District Court Judge Edward Houston in Ottawa who sentenced him to 90 days in jail — to be served on weekends. The judge must have had an off day.

★★★★

Nurses all over the country are dissatisfied with their pay and their working conditions. In British Columbia as well as in Quebec, nurses acted on their demands for improvement by work-related measures. Ottawa cuts back on transfer payments, provincial governments cut back on hospital grants. Hospital administrators try to make do, and like always and everywhere, the most vulnerable workers become the victims. Yet somewhere at the bottom of the chain of command is the person who makes the whole system work. The general might order attack, but somewhere, some Joe has to stick his head out of the foxhole. If our nurses are not happy and appreciated here, who can blame them for

leaving for the U.S. where they will be received with open arms and chequebooks?

★★★★

The U.S. trade deficit is getting bigger and bigger, Japanese banks are financing the American budget deficit which begins to take on Alice-in-Wonderland dimensions, and yet the U.S. dollar continues to defy all economic logic by gaining value, especially against the yen and the D-Mark. People all over the world still put a great deal of trust in that old Yankee business sense.

★★★★

Here are a few items for the "do you remember" rubric. Remember Adam M. Khashoggi? He was arrested by the Swiss upon request of the Americans for his involvement in arms sales to Iran, on charges of racketeering and obstruction of justice. Yes, he is still in jail in Switzerland, but there is no need to feel sorry for him. He gets his meals from the luxurious Schweizer Hotel in Bern and his cell is provided with telex and a fax machine.

Remember Sharon Rogers? She is the wife of skipper of the U.S.S. Vincennes. Her van was bombed, and now the San Diego school trustees have asked her to go away. To make her departure a little easier they accompanied their request with a cheque of \$135. How's that for standing up to terrorism? And remember Aunt Jemima on your pancake mix package? Yes, she is now retired and was replaced with a yuppie person who spots earrings and permed hair.

★★★★

A U.S. magazine complained about gasoline prices in that country which have risen there to an average of \$1.10 a gallon from \$0.96 in March. Well, somebody has to pay for the Valdez disaster, don't they? And if you really want to see gas prices, cross the border. We Canajans, we really have it rough, eh?

★★★★

Mr. Rafsanjani, the speaker of the Iranian parliament, who earlier invited one and all to kill Americans, French and Germans because there were so many of them anyway, has now said that he was "misinterpreted" by the press. He did not mean kill them, just take them hostage, I guess.

★★★★

The Russians asked for an extra three million tons of wheat from the U.S., which is an admission of severe food shortages in the proletarian paradise. Mr. Bush, not wanting to go all the way, allowed the Ruskies 1.5 million tons, which is probably what they wanted in the first place.

★★★★

The centre-right coalition government of the Netherlands came to grief after an

Pressreview

Carl D. Tuyl



emergency debate over financing its national environment plan. The Dutch are concerned about the environment. Queen Beatrix said in her 1988 Christmas message that Creation was at risk. Holland is vulnerable to the world's pollution. The greenhouse effect, which makes the ocean levels rise, predictably causes nervousness in a country which has so much land below sea level. The European sewer which used to be the Rhine River is Holland's life line. The Dutch themselves are responsible for a manure problem. Holland's five million cows and 12 million pigs produce 100 million tons of stinky stuff that you can smell all the way across the North Sea. I might add that Dutch cities are champion dog poop

producers.

★★★★

You really did not want to read here again about all the razzmatazz in Beijing, did you? All you have to do is turn on your radio or TV and you will get all the latest details. What you really wanted to know is how long it takes to make a sermon. Well here is the definitive answer to that burning question: it takes as long as it needs, which sometimes is very, very long, because we make them from scratch.

And if you really want to ponder an important question think about this one: Can a soufflé rise twice?

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

For Church news see page 19

Help preserve Canada's oldest Christian Reformed Church building

Are you concerned about preserving a part of Canadian history and the history of the Christian Reformed Church? Then why not join the effort to preserve the first CRC building in Canada? (See C.C. articles, March 24, April 7, May 19.)

Originally in Nobleford, Alta., and moved twice to other locations, the church has now been moved to a permanent home at Prairie Acres, a turn-of-the-century historic village two kilometres south of Picture Butte, Alta.

About half of the \$14,000 needed must still be collected.

Please send your donation to:

**Prairie Tractor and Engine Society
Box 1954, Lethbridge, AB T1J 4K5**

P.T.E.S. is a registered charity and will provide tax receipts for donations of \$5.00 or more.

Rediscover chastity

... continued from page 1.

As well as technical research, society must "take a second look at the whole movement to trivialize sex."

"We believe the human quest for happiness requires or presupposes a certain measure of self-control, an openness to life and an interpersonal love which goes beyond a simple desire for physical pleasure."

The bishops call for "a rediscovery of sexuality lived in a chaste, complete and more personal relationship of love, in the context of a stable marriage."

At the same time, the bishops encouraged Catholics to participate in the fight against

AIDS on the technical front through scientific research, cultural and philosophical studies, pastoral psychology, involvement in special social services, educational programs for youth and detoxification programs.

"We believe that we can help our brothers and sisters, who are desperately fighting the grip that this fatal disease has on them, to discover a new quality of life, even as they face certain death.

"We must not let panic take away our capacity to act, or let it pressure us into trying solutions that disregard the dignity of the human being."

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Calvinist Contact

Calvinist Contact (ISSN0410-3882) is published by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1; Tel: (416) 682-8311 FAX: (416) 682-8313 Office hours: 8:15 a.m. - 4:15 p.m.

Editor: Bert Witvoet
Gen. Mgr.: Stan de Jong
Assistant Editors: Marian Van Til, Robert VanderVennen
Regular Contributors: Paul de Groot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra, Nandy Heule
Accounting: Amy Van Dokkumburg
Advertising: Suzanna Brasz
Circulation & Mailing: Grace Bowman
Layout & Design: Cecilia van Wylick
Typesetting: Shirley Vermolen

Editorial Advisory Board: James R. Dickey, Sam Da Silva, Anne Hutten, Judy Knoops, Peter DeBruyne, Nicholas B. Knoppers, Alayne Langerak, Jacob Kuntz, Sonya Vander Veen-Feddema, William VanHuizen.

Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail: Calvinist Contact (USPS518-090), published weekly except for July 21, Aug. 4, 11, Oct. 6 and Dec. 29, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1. Second class postage paid at Lewiston, NY 14092. Send address changes to Calvinist Contact, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue. See classified pages.
The publication of comments, opinions, or advertising does not imply agreement or endorsement by either Calvinist Contact or Calvinist Contact Publishing Limited.

Printed in Canada.

Subscriptions:	Canada	United States
Six months	\$16.50	\$15.00 U.S.
One year	\$28.00	\$25.50 U.S.
Two years	\$53.50	\$48.50 U.S.
Three years	\$79.00	\$71.50 U.S.
Overseas: \$105.00 airmail		\$50.00 surface mail

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Chinese students put a question mark behind the Revolution

For the past weeks, the world has been watching with amazement the events unfolding in China. Student-led protests against the present political system and its leaders have been so huge in size that the army has been unwilling to move in. What impresses the world is the peaceful nature of the protests and the dogged determination shown by millions of Chinese citizens. The question that comes to everyone's mind is, what will it lead to? Can this non-violent force for change succeed?

It's interesting to note in connection with this movement in China that this year we are asked to celebrate with France the bicentennial of the French Revolution. The French Revolution was the spiritual forerunner of the communist revolution that created the kind of system that students in China find so repugnant.

Revolution rejected God

Two hundred years ago, the overthrow of the French monarchy and of the system that gave special privileges to the upper class was initiated by the storming of the Bastille. The popular uprising was fuelled by the principles of revolutionary thinkers who, fed up with appeals to divine appointment by kings who claimed absolute authority, declared that the right to govern comes not from God but from the people. Cries of *ni dieu, ni maître* (no god, no master) resounded through the streets of Paris.

The bankruptcy of this kind of thinking can now be seen in the failing systems of communism. (It can also be detected in the decline of moral structures in the West!) Wherever people declare themselves independent of God, whatever just cause they may otherwise be pursuing will ultimately self-destruct.

The revolutionary principle is perhaps the most extreme manifestation of this foolhardy tendency. A revolution usually devours its own children, we are told. It almost always ends in a form of dictatorship and often resorts to the use of terror. Just think of the revolutions in France, the Soviet Union and China.

Another revolution needed

So, what are we to make of the student protests in China? On the face of it, it is a very positive movement that may eventually lead to the dismantling of the communist system. It *may*, but for that to happen, a lot of water has to pass through the Yangtze River. For the time being, it looks more like an evolutionary development within communism. For a revolutionary way of life to revert to a

non-revolutionary way of life, however, another revolution has to take place. And such a revolution would have to be spiritual in nature.

In other words, unless students in China seek a return to a way of life that says yes to God and yes to "masters" who get their authority from God, the most we can hope for is a softer but equally harmful kind of secularism such as now operates in the Western world.

What we can clearly see in all these movements for freedom, equality and brotherhood throughout history is the search for the Kingdom of righteousness and shalom. It's a good kind of longing, and it becomes very strong and resistant at times of great oppression, when one has nothing to lose anymore. But it is regrettable that these same longings for peace and freedom so often revert to other forms of oppression. That's because people turn to wrong alternatives.

Peace from within

Jesus tells us that the Kingdom of Shalom does not come visibly, because he says, "The Kingdom of God is within you." (Luke 17:21). With this remark, he is warning all people who seek change that change must come from within. Revolutions came into being because of revolutionary hearts — hearts in rebellion against God. Social and political reformation also starts in human hearts. When the Spirit of Jesus enters our hearts, then our institutions have a chance of becoming more humane and liberating.

We are not suggesting here that Chinese students forget about the externals of social and political change. But the critical question is, what will inform their strategy? What kind of hearts will dream the new dreams and shape the new policies? Without the crucifixion of selfishness, greed and pride and the resurrection of compassion, generosity and humility in the hearts of political leaders and thinkers, there can be no socio-political system that will answer the call for freedom, equality and brotherhood in a way that will satisfy citizens and bring national life to its glorious potential.

Perhaps the flourishing Chinese church has a special calling in a country that holds one-fifth of the world's population. Let's pray for a fuller coming of God's Kingdom in China, 200 years after the storming of the Bastille in Paris.

BW

Letter

Thank you for dealing with the subject of homosexuality and also for the response from a homosexual in your May 19 issue.

As parents of a homosexual, we feel the need to reach out to other hurting parents. Although we are still walking a difficult road, there are now ways to cope with our pain of which we weren't aware when we started. This might be of help to others.

When we received the news that our son was a homosexual we were in shock. There were so many questions: What did we do wrong in raising this sensitive, caring boy whom we love so much; why is the church so silent about this

Parents of a homosexual reach out to others

problem or sin; why did the Christian school teachers and the university chaplain, as well as our own church groups, never reach out to him when he was so close to committing suicide?

Our deepest pain was to keep silent and not be able to share this with the family of God or with our own family. Understandably, our child didn't want people to know his sexual problems.

What did we do, and what can you do if you are faced with this burden?

1) Get in touch with your pastor; tell your closest Christian friends. You and your son or daughter need a lot of prayer and support. You are fighting against the power of darkness, but God

is still stronger than the devil.

2) You will experience the same pain as in grieving [over a death]: an inability to cry or pray; denial. Give yourself time, and remember that the Spirit will pray for you, as will your friends when the road is heavy.

3) Be selective in telling others. It hurts when your son or daughter is condemned by church members or by your own family.

4) Get in touch with Metanoia Ministries (P.O. Box 33039, Seattle, WA 98133-0039; (206) 783-3500). Focus on the Family can also be very supportive (P.O. Box 9800, Vancouver, BC V6B 4G3). Helpful books are: *Where Does a Mother Go to Resign?* by Barbara Johnson, and *How Will I Tell*

My Mother? by Jerry and Steve Arterbaum.

5) Be very patient with yourself as well as with your child. Only if he or she is ready will counselling be effective.

To all of you in the family of believers, please pray for those confused people who suffer with this burden. Condemn the sin but not the sinner, and please try to reach out to the withdrawn and lonely ones in your church.

A Hurting Parent

Correction:

In C.C. May 26, the important word "not" was left out of a sentence in Enno Ennema's letter (p. 6).

It should have read: "I would **not** follow brother Hart all the way, but I certainly respect his compassion."

Editor

GUEST COLUMNIST

Of new wine and old skins

Reinder J. Klein

In the days of Christ's presence here on earth, water in Israel was scarce and often unclean. People didn't yet understand much about the causes of disease and infection, but they had come to realize that it was more safe to drink wine than most of the available water.

With bottles not very plentiful in those days, wine was normally stored in containers made from animal skins, fairly thin leather bags of various sizes and shapes that could be slung over a shoulder or suspended from a peg. Everyone knew it was foolish to pour new wine into old bags, because, having lost their elasticity, old skins would explode once the fermentation of the new wine raised the pressure inside beyond the bursting point.

We know that in Christ *all* things have been made new. We know and believe this because the Lord himself said so. We, too, have been renewed by the Holy Spirit. We're just not so sure what that means, precisely, for our lives. There is something peculiar about this renewal and no one knew that better than Jesus. He himself personified its dynamic power; compared its surging force to the fermentation process typical of new wine (Luke 5:37-38).

Had Christ been a student teacher, he would have gotten an A for methodology. He always made his points with delightful illustrations from the everyday lives of ordinary people. Yet he rarely explained anything, in the process securing jobs for countless preachers throughout later centuries! He probably would have flunked practice-teaching despite his effective methods: he was just too ambiguous, too maddeningly unclear.

Sure, people knew new wine couldn't be kept in old skins, but what did that comparison really mean? And what does it mean that we have been renewed by Christ, that we are a new creation, that the old has passed away? And what are the implications of those profound truths for our lives, for the education of our children?

Challenging our complacency

Jesus used the analogy of the wine and the skins in response to a nasty question put to him by the religious leaders of his day, those proud, insecure men who felt threatened by this unconventional thinker. They wanted to know why the Lord and his disciples were messing around with money-grubbing stoolies and other unsavoury types. They were curious (and disapproving!) of this novel pattern of behaviour.

New things, new methods, new ideas have a way of disturbing those whose sense of security is rooted in established ways, in tried and tested patterns, in old skins. Such folk have lost the mental flexibility needed to process and internalize a renewal that never stops, that *will* not stop and cannot be stopped, namely the renewal of our minds in Christ. Old skins cannot contain this process. They'll

just burst and spill the new wine on the ground.

We claim to adhere to the profound truths of scripture as understood and explained by the great Reformers, particularly John Calvin. That's why we call ourselves Reformed, which means we believe in an ongoing process of re-forming, of forming anew, again and again, ourselves, our hearts, our habits and, indeed, the world in which we have been placed. And we do that in obedience to the will of God — in service to him and to those around us.

But *how* do we do that? How do we witness to the truth that is in us? How do we communicate and how do we educate? Perhaps we must begin with the recognition that no one single person has the perfect and complete answer, that there may not even *be* such an answer. We may have to conclude that different answers could be equally valid, and that those holding to a particular response are not any more right — or wrong — than those who disagree with them.

Be willing to question

What does seem clear is that the Lord wants us to be busy, together, with the process of renewal in the context of new skins. Essential to that action is a willingness to entertain questions, to explore possible answers, to retain mutual respect in spite of different and even contrary conclusions, and to appreciate that the unity we may celebrate in Christ lies not in sameness, but in the complementarity of our differences.

Just as a hand is not a foot, nor an eye an ear, so our individual perceptions and personalities may differ without our unity being undermined. As a matter of fact, symphonic harmony often results when clearly different instruments are used in pursuit of a common end.

There is, in the final analysis, but one body, and that body has but one head, and the whole but a single, beautiful purpose. Let's therefore not allow the viruses of intolerance and rejection bring about paralysis and disease. Instead, let us explore together the purpose of our joint ventures: the purpose of worship, the purpose of being Christ's Church, the purpose of marriage and family, of friendships of work and possessions, and of education.

Old pursuits, you say? Ah, yes, but the Holy Spirit renews us again and again and agents of transformation makes us in a world still preoccupied with old and deadly ways. Those must not be *our* ways, and to make certain they don't become our ways, we must reason with one another in love.

Habits, attitudes, opinions and routines stiffened by individualism, selfishness and pride are skins brittle and old, unfit for the pressures of new-wine fermentation. But to care for one another, to reach out, to *really* listen so that we hear the voices of the heart — therein lies the potency and flavour of new wine.

Here's to you, friend. May your skin be new!

Editorial change needs firmer ground

Your reasons for changing your mind on the sanctions question do not seem to be very convincing. First, you argue that the Canadian Government is inconsistent in its application. This is an argument against sanctions only if it is utterly impossible to enforce them. There is no case for that.

Secondly, you note that most of the apartheid laws have been abolished. The Blacks, however, perceive this only as a re-alignment of forces. In a recent paper, the black Dutch Reformed Church in Africa argued that the restructuring was a result of a financial crisis in 1983 and 1984 that caused the government to abandon the "homelands" policy and modify the group residence rules. Maybe that is an argument for sanctions rather than

against them.

Thirdly, you rely on polls that show most blacks opposed to sanctions, but how "independent" are polls in South Africa? On May 18 in Washington, Allan Boesak charged that South African polling organizations are slanted. In substance he said, "If you ask a black man if he is against sanctions that take away his job, he will say yes. If you ask whether he is for sanctions that will bring down the government, he will also say yes."

I am not going to argue for or against sanctions here, but it would be good to base our opinion on firmer ground than those you produced.

Richard L. van Houten
General Secretary
The Reformed Ecumenical Council
Grand Rapids, Mich.

Thanks, C.C. readers who helped 'save a church'

As a representative of the Prairie Tractor and Engine Society and a member of the Christian Reformed Church, I want to inform readers that the oldest Christian Reformed church building in Canada was moved to its final destination at Prairie Acres Historical Village (near Picture Butte, Alta.) on May 16, thanks to the many donations from concerned people across Canada and from the U.S.

I want to thank *Calvinist Contact* for publicizing the church's possible demolition, and a special thank you to Marian Van Til for the excellent work she has done in writing the stories on this during the last two months. Also, thanks to the people who agreed to be "patrons" of the project. It was much appreciated.

John Brouwer
Coaldale, Alta.

Letters

Bible says what the sin against the Holy Spirit is

Please allow me to respond to R. Dijkshoorn's letter entitled "Can it be?" (C.C. May 19).

Dijkshoorn writes: "Nowhere in the Bible are we told what the sin against the Holy Spirit is."

May I refer Dijkshoorn (and other readers) to Hebrews 6:4, 5, and 6, which explains exactly what the sin against the Holy Spirit is.

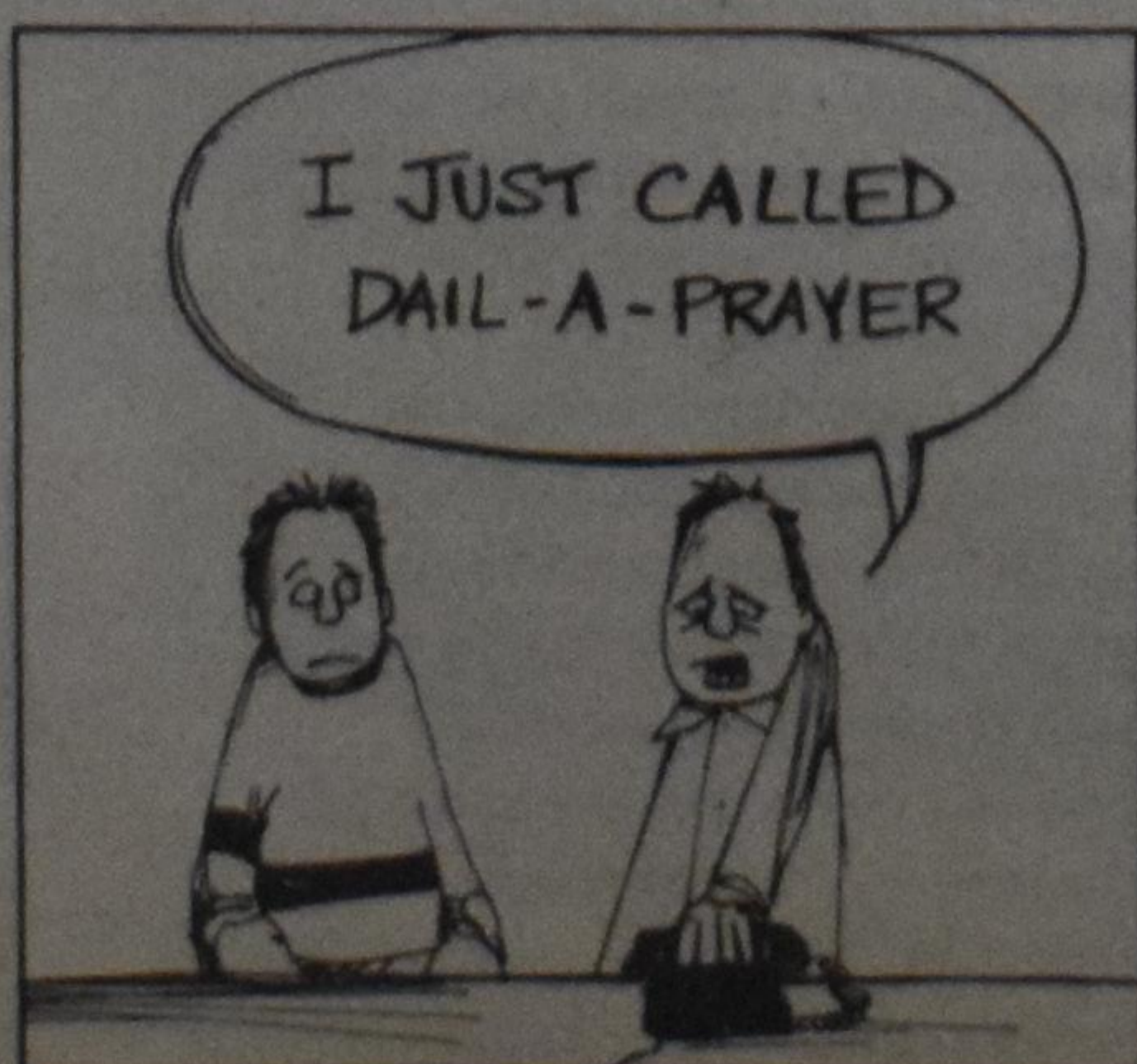
In short, it is a conscious denial and rejection of the gift of faith and grace, after having received the same from God the Father, made possible through the sacrifice of God the Son, and worked through the operation of the Holy Spirit in the heart of the sinner, who then becomes a conscious, true believer.

To put it the other way around, a true believer, who consciously rejects the gift given, commits the sin against the Holy Spirit.

"By grace are ye saved through faith, and that not of yourselves; it is the gift of God." (Eph. 2:8)

Sid Vander Heide
Mitchell, Ont.

BEYOND BELIEF





Pastoral letter

Leonard Schalkwyk

The Bible speaks out on homosexuality

For a long time, there was very little question as to what scripture said about homosexual behaviour. Nine books in the Bible (six in the Old Testament, three in the New) offered clear-cut indications.

But for the last 30 years some churches have been trying to re-interpret such texts or forget about them altogether. It reminds one of a Jehovah's Witness who "proves" that the doctrine of the Trinity is not taught in the Bible. To accomplish this, one has to do some arm twisting of certain passages.

Genesis 1:27 makes clear that heterosexuality is the norm: "Male and female he created them." Together, the man and woman are able to procreate. Two men or two women cannot do that. That is why Genesis 2:24 says, "For this reason a man will leave his father and mother and be united with his wife, and they will become one flesh." In creation, homosexuality does not come into the picture.

The nine Bible books which deal with homosexual behaviour fit into four categories: 1) two narratives, one of the city of Sodom and the other of the city of Gibeah; 2) prohibitions in the Mosaic law and violations thereof; 3) the Romans 1 label of "perversion" and; 4) the inclusion of homosexual behaviour in lists of sins.

Sodom and Gibeah

Genesis 18:20-19:25 indicates how "sodomy" got its name. Lot has taken the two angels into his house, but the men of Sodom surround the house and call, "Where are the men who came to you tonight? Bring them out to us so that we can have sex (Hebrew: *yada*) with them." But Lot pleads with them not to do "this wicked thing." Some say Sodom was destroyed because it was not hospitable — but Jude 7 explicitly states that Sodom and Gomorrah were destroyed because they "gave themselves up to sexual immorality and perversion." II Peter 2:6-10 refers to the practices of Sodom and Gomorrah as "filthy and lawless."

Judges 19:22-27 tells of a similar situation in the city of Gibeah. A sojourning Levite is guest of an old man, but some wicked men of the city demand: "Bring out the man who came to your house so we can have sex (*yada*) with him."

The Mosaic law and its violations

Leviticus 18:1-3 states, "You must not do as they do in Egypt where you used to live, and you must not do as they do in the land of Canaan Do not lie with a man as one lies with a woman; that is detestable. Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled. If a man lies with a man as one lies with a woman, both of them have done what is detestable."

"They must be put to death; their blood will be on their own heads" (Lev. 20:13). The Old Testament defines homosexuality clearly as sin. And the New Testament?

Romans 1 and perversion

Paul spoke to the Greco-Roman world of his day. In that society, homosexuality was as normal as marriage. Even some great Greek philosophers were known to have their "boys." Into such a world came the gospel. What did

Paul say? Did he say, "I know you have this inclination and in love and understanding we will accept it"?

Read Romans 1:24-27: "Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty of their perversion."

A more straightforward condemnation of homosexual behaviour one cannot imagine. The Holy Spirit minces no words. Those who commit indecent acts with same-sex partners are called "perverts." Because it is unnatural to the very fabric of creation.

Lists of sins

Remarkable in the New Testament are the lists of all kinds of sin. God is specific.

I Corinthians 6:9-11 says "Do you not know that the wicked will not inherit the Kingdom of God? Do not be deceived — neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals (*arsenokoitai*) will inherit the Kingdom of God."

The Greek term *arsenokoitai* comes from two words: *arsen* (male) and *koita* (coitus). So it is quite accurate when the New International Version translates the word as "homosexual." Nothing else was meant; the Bible calls a spade a spade.

Similarly I Timothy 1:9-11 states, "We know that the law is made for the lawbreakers, the rebels, the murderers, the adulterers and the homosexuals (*arsenokoitai*)." Can you now understand that the church of all ages considered homosexuality a sin?

So what should we do now that the homosexuals have come out of the closet? We should do the same as the early Christians did! They never turned away from a sinner, but they did not copy or condone that sin. They said, "Brother, sister, Jesus can save you! Jesus saves even perverts!"

That is the beautiful solution mentioned at the end of the awful list of I Corinthians 6: "And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of God."

Some people say that homosexuals can't change. They were born that way. Here, right in the Bible, is proof that they can change! That is what the whole gospel is about. Some of these people had been involved in homosexual activity, but now they were not. They were *former* homosexuals. There was hope!

Anyone excusing a practising homosexual is anti-gospel and does not help the person.

The power is gone, but there is hope! You can be set free. You can be washed by Jesus from your perversion! What power in the early church! What testimony: Jesus saves!

Leonard Schalkwyk is pastor of the Springdale, Ont., Christian Reformed Church.

Budget criticized by church groups

Paul De Groot

EDMONTON — The federal budget will apply still more pressure on poor Canadians, say church groups who have studied the 1989 budget.

While they praise the decision to cancel the construction of nuclear submarines, most found few bright spots in the budget. They are particularly concerned about the loss of universality in social programs and continuing inequities in the way of tax burden is shared.

One group, Citizens for Public Justice (CPJ), says the budget has changed one of the fundamental principles of economic justice: the right to employment.

Long considered an economic and social evil, unemployment is now viewed by the government as a way to reduce inflation, said Kathy Vandergrift, an Edmonton staff member of CPJ. CPJ is preparing a formal analysis of the budget.

Vandergrift also criticized the budget's single-minded focus on the federal deficit.

"In making budget decisions, the ability to reduce debt seems to be not only an important criteria, which I

would accept, but the only criteria."

The poor get poorer

The government has shown little regard for the impact of the budget on families or the poor, she asserted.

The government will tax family allowance benefits when one person in a family earns more than \$50,000 for instance, but not when two people earn \$40,000 each. Thus a double-income family with \$80,000 in gross income will be spared the extra taxation, while a single-income family earning considerably less will pay.

An increase in the sales tax rebate for the poor is welcome, but the income ceiling is far too low — \$18,000. A family of four earning that amount is below the poverty line, Vandergrift pointed out.

Other cuts in federal programs will hurt the poor and in some cases will benefit the rich. A program which an Edmonton inner-city housing organization planned to use for low-income housing, for instance, was cancelled entirely.

Day care policies will provide the most benefit to the wealthiest provinces and individuals, Vandergrift said.

Federal government contributions for day care will flow toward provinces with the most day care spaces already, and day care expenses are still treated as a tax deduction rather than a tax credit, Vandergrift said. Tax deductions benefit high income earners who pay higher rates of tax, while tax credits give a larger benefit, proportionately, to low-income earners.

Bishops not pleased

The Canadian Conference of Catholic Bishops tried to influence the budget early, with a letter to finance minister Michael Wilson two weeks before the budget was announced. But Tony Clark, social affairs officer for the bishops, said in a recent interview that the budget appears to be going in the opposite direction from the bishops' recommendations.

The bishops' letter urged the government to maintain the universality of social programs and develop a taxation system which would ensure that corporations and wealthy individuals pay a fair share of taxes.

The bishops' social affairs chairperson, Archbishop Gilles Ouellet, warned against cutting social spending

to reduce the deficit. The federal deficit has many causes, said Ouellet, including "high levels of unemployment, subsidies and tax write-offs for corporations, and unjustifiably high interest rates."

A step backward

Tony Clark said the government has shown little willingness to increase corporate taxes, even though 58,000 Canadian corporations, with \$22 billion in gross profits, were able to defer income taxes last year. Instead, more will come from personal income taxes.

Ted Reeve, a United Church staff member focusing on economic justice, agreed in an interview from Toronto that the tax system appears to be less fair and equitable after the budget.

"We would like to see increased taxation on high-income earners and the closing of some of the tax loopholes."

While providing little benefit for families, the budget appears to "keep tax breaks for people who can afford to hire nannies," Reeve said.

While they welcome reductions in defense spending, the church is concerned about the way it was done. The closure of some bases is a "brutal shock" to local communities which were largely dependent on them, Reeve said.

Think before you buy

OTTAWA (MCCR) — Door-to-door solicitations often cause consumers unsolicited headaches, so experts are promoting some simple home remedies.

“It’s mainly common sense,” says Marilyn Gurevsky of the Ontario Ministry of Consumer and Commercial Relations (MCCR). “We’re trying to get people to protect themselves, or at least help us protect them. We get hundreds of complaints every year about high pressure sales, unsatisfactory renovation work, poor quality products and outright scams. It’s alarming how many people ask us to help get their money back from sellers who didn’t even give a complete address or a working phone number.”

Requesting proper identification is the first step on the ministry’s “Shop Safe” list.

All door-to-door or “itinerant” sellers in each province must be registered with that province’s consumer relations ministry. Ask for the

company name and registration number, then call the nearest consumer services bureau to confirm the information.

Never let strangers into your house, especially if you are alone, Gurevsky says.

“With apologies to reputable sellers everywhere, I have to point out that some of these people are just plain crooks, so be wary,” she warns.

Do you really need or want it?

Consumers also have to guard against impulse buying, the ministry representative says. Regardless of what is being sold, ask yourself if you have ever wanted that item. Why do you suddenly need one just because it has arrived on your doorstep? Do you know anything about the product, the seller or the manufacturer? Have you done any comparison shopping?

Assuming you are interested in the item, the next step is to get a demonstration if

appropriate and ask about prices. Are any warranties provided? Is there a local service outlet or would the product have to be shipped long distances for repairs?

“This is where you say, ‘Thanks for your time. I’ll call if I decide to buy,’ then shut your ears to all the gabble about today-only prices and shut the door,” says Gurevsky. “Now comes the test. If you really want the item, you will do some comparison shopping. If the seller does have the best prices and terms, place an order.”

No matter what is being purchased, always get written receipts and copies of any warranty documents, she says.

Keep deposits to a maximum of 10 per cent.

Gurevsky also warns consumers dealing with itinerant sellers not to give out credit card numbers without thoroughly checking the company’s reputation.

When a service such as home renovations or lawn care work is involved, a contract will have to be prepared. It should include details about what work is to be done, the quantities and qualities of materials to be used and prices for each item. Extra research is generally advised for these kinds of purchases.

Read contracts carefully

Never sign a contract without careful consideration, Gurevsky warns. Contracts are not easily broken except during a 48-hour cooling off period provided under provincial law.

“If, despite all precautions, you have to back out of the deal, you’ve got two clear working days — don’t count Sundays or statutory holidays — from the date the contract was signed to cancel it,” Gurevsky says. “You don’t have to give a reason.”

Send a letter by registered mail or hand deliver it to the seller, stating that you are cancelling the contract.

Ontario’s Consumer Protection Act and similar legislation in the other provinces give you that right. The letter should include your name and address, a description of the product, the date purchased and the price.

Ontario’s Consumer Protection Act applies only to itinerant sales contracts valued at \$50 or more, for which payments, performance of services, or delivery of goods will take place in the future. If the deal has effectively been completed — full payment was made with cash, a cheque or a credit card and the product or service has been provided — the contract cannot be revoked.

Anyone who feels they have been misled or unfairly treated by a company should contact the nearest consumer services bureau of their province’s ministry of consumer relations. For Ontario residents,



Never buy on impulse from a door-to-door seller. Check out the company and do some comparison shopping, then call the salesperson back if you are still interested.

brochures on the Consumer Protection Act, Business Practices Act, home renovations, driveway paving and many related issues are available free from the Consumer Information Centre at 555 Yonge St., Toronto, ON M7A 2H6; (416) 963-1111 or

toll free at 1-800-268-1142. Other provinces have bureaus which will provide similar information and regulations information and will tell consumers about the regulations applicable in those provinces.

Cinema summaries

Marian Van Til



K-9

Rated AA
Stars James Belushi, Jerry Lee
Directed by Rod Daniel

K-9 is a boy and dog movie. I say “boy” and dog because the behaviour of the police officer who is the human part of this team hardly classifies as adult. In fact, childishness is rampant in this film; Jerry Lee the dog, however, knows enough to act like a dog, despite the fact that the film-makers tried their best to make him act like a person.

The cop is supposed to be a maverick who refuses to work with a partner — or even to consult with his fellow officers while working on a case. Such a cop wouldn’t last a day in a real police force, of course, but anything is possible in Hollywood.

The officer’s insistence on working alone, and the fact that he’s working on a potential drug bust, are the pretenses for bringing in the dog who will help him out of tough spots. The officer, despite his selfish, childish ways, will reluctantly be won over by the quirky but loyal canine.

That about sums up K-9’s plot; throw in some temper tantrums by the cop (to his commanding officer — who, incidentally, yells in exasperation but doesn’t “command” — to his girlfriend, to the crooks, and to the dog) and an adolescent-like obsession with sex (so that some cliché-ridden jokes can be thrown in) and not much else can be said.

This movie seems to be appealing to a large audience in the teen-aged to mid-20s age group. I have a feeling that many Christian young adults may not be excluded from that group. With the exception of the sex jokes, this movie is not terribly offensive. But neither does it have anything to offer, morally or aesthetically. This one has gone to the dogs — though saying that does not afford Jerry Lee and the other dogs of the world the dignity with which their Creator endowed them!

"A World Above" wereld contact

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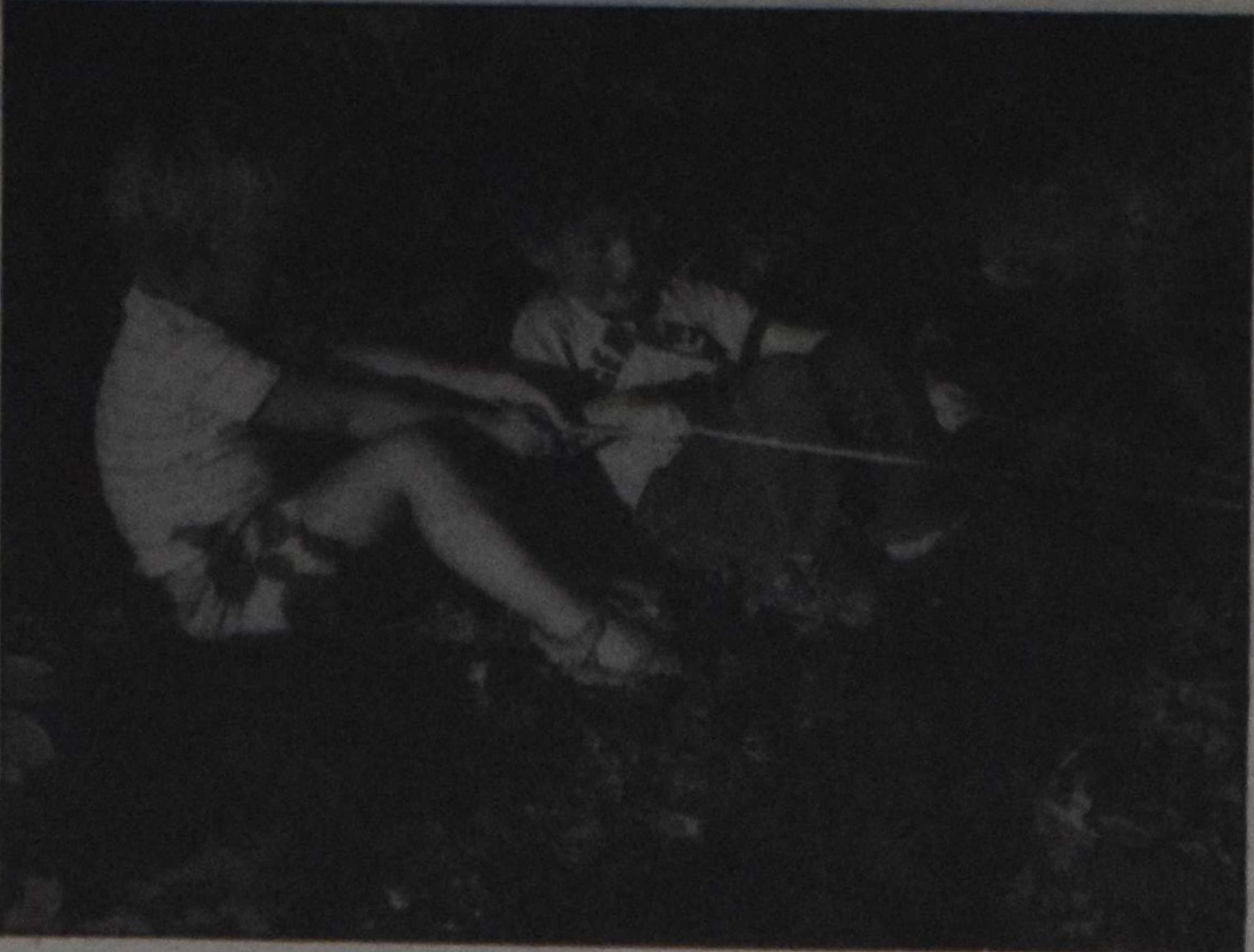


Photo: courtesy Inter-Varsity Pioneer Camps

IV Pioneer Camps mark 60th anniversary: This year, the Ontario Pioneer Camps run by Inter-Varsity Christian Fellowship are celebrating 60 years of "enabling young people to enjoy the goodness of the recreational facilities God has provided, and at the same time introducing them to the source of it all, the Lord Jesus Christ," says Hazel Anderson, Girls' Camp director. The 500-acre site on Lake Clearwater, near Port Sydney, Ont., offers camping and counselling scholarships and hosts some 2,500 young people each summer and 2,400 others who come for retreats throughout the year.

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Filmstrips make gospel relevant to
Nigerians

BURLINGTON, Ont. (CRWM) — A new audio-visual presentation of three Old Testament Bible stories is showing thousands of Nigerians that Christ is relevant to them.

"We used talented Nigerians — visual artists, traditional musicians, actors and script readers — to produce filmstrips with audio cassettes of *The Creation, Adam and Eve*, and *Cain and Abel*," says Steve Jameson, director of media services for the Sudan United Mission — Christian Reformed Church branch (SUM-CRC) in Jos, Nigeria. "We studied African traditional theatre practices, then developed our filmstrips around those techniques."

The result was a series of Bible messages that made more sense to Nigerians than the presentations of these stories usually given by North American missionaries.

"We hear our own music and our own languages, and we see the faces of our people," says Rev. Samuïela Gayke, chairperson of the evangelism program for the Christian Reformed Church of Nigeria (CRCN). "We hear and see our own, and we know that Christ is for black Africans. Non-believers learn that Jesus knows our traditions and they can believe more easily."

From bars to
mountaintops

So far, test showings were offered in places ranging from the bar district of one town to a pagan village on the peak of one of Nigeria's most remote mountains. These test showings have already caused more than a thousand people to make first-time commitments to Christ, a result that makes

the difficulty of showing the films worthwhile.

"I climbed the longest mountain in the world — not the tallest, but the longest — from base to peak to show the filmstrips and talk with a group of pagans in their own village near Lake Chad," says Jibani Adzibia, a student evangelist from the Theological College of Northern Nigeria (TCNN) in Bukuru, Plateau State. "It took us two hours to climb from the last village where there is a church up the rocks to a village where no one professes Christ. I showed them these filmstrips, talked with them, and more than 20 people made professions of faith."

Follow-up and discipleship are important parts of the filmstrip ministry. Because of some one-on-one discipleship after the filmstrips were shown, 15 of the new converts in the village made the two-hour trek down the mountain to attend worship services at the Church of the Brethren.

"Our materials and training programs stress that the filmstrips are a tool for reaching people," says Karen Jameson, curriculum development co-ordinator for the producers of the filmstrips. "They are powerful for drawing crowds, but are much more effective when used as training tools. Our teacher's kits include introductory notes, initial follow-up questions and guides for detailed follow-up of new believers. People from the bar district of Bukuru actually came out to the seminary chapel for follow-up work after their confessions of faith in town."

Steve Jameson attributes the initial success of the filmstrip program to a variety of factors: 12-volt projectors, which are

inexpensive yet powerful, and simple enough to be shown anywhere; local production; indigenous languages used in narration; traditional African theatre methods; and most of all the stories told from a black African viewpoint.

Black Adam

"These filmstrips have a certain shock effect among Westerners because we assume that Adam was white," says Steve Jameson. "Maybe he was black. Imagine sitting in the orientation session for a group of new missionaries just heading out from their home countries into new cultures. Suddenly, they are shown filmstrips in which blacks portray Adam, Eve, Cain and Abel. This might wake them up to the fact that things are much different on the mission field."

For this reason the filmstrips may prove useful outside Nigeria, for evangelism among blacks in the Caribbean and North America as well as mission awareness programs in North American congregations.

The complete evangelism and discipleship package includes four filmstrips (the three Old Testament stories and a contemporary drama incorporating the parable of the prodigal son), audio cassettes in 17 languages, posters, booklets, flip charts, teacher's kits and a guide for translating and dubbing. The complete kit will be available in September 1989.

Churches or mission agencies interested in receiving a sample filmstrip and catalogue may write to SUM-CRC Filmstrips, P.O. Box 261, Jos, Nigeria.

Edmonton church credits prayer for phenomenal
growth

Paul De Groot

EDMONTON — Barely six years ago, a young Bible college graduate decided to start a new independent church in Edmonton.

Gathering a few friends, Pastor Cal Switzer, an Edmonton native, met with about 20 people in a room in a southside hotel. Within seven months, 200 people were worshipping there as Victory Christian Centre.

After growing through several schools and the Edmonton Convention Centre, Victory Christian Centre has opened one of the largest worship facilities in Edmonton: a 2,000-seat church on the south edge of the city.

The completed church, on a 20-acre site on Ellerslie Road, will cover about 40,000 square

feet and cost somewhere around \$2 million, explains Brian Johnston, Victory Centre's children's minister.

Cry by number

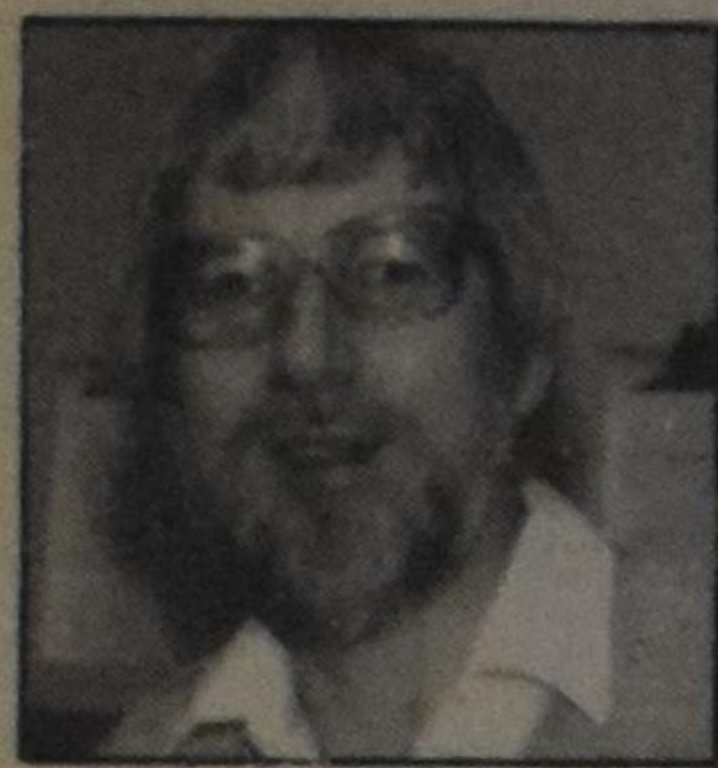
The congregation is a youthful one, if the three nurseries in the new church are any indication. One other wrinkle for the family: parents get a number when they drop baby off, and if baby needs a parent during the service, a small message board in the sanctuary flashes the number.

The church has been able to maintain a personal touch, in spite of its size and growth, through monthly Bible fellowship meetings. About 70 or 80 such groups meet across the city during the month, giving people personal contact they might miss in such a large congregation, Johnston says.

Though the church's location on the southern edge of the city may seem out of the beaten path, the congregation is so widespread that for many people it will be closer than the Convention Centre, says Johnston.

Speaking for Switzer, who declined to be interviewed, Johnston says Switzer studied at Rhema Bible Institute in Tulsa, Oklahoma, and attended a church known as Victory Christian Centre there. That church, with six to eight thousand members, showed that large congregations are possible.

"From the beginning, that kind of church was in their heart," Johnson says of Switzer and his wife, Jan. "So they have not been surprised by what they see. They saw it in Tulsa."



A Presbyterian Comments

Robert J. Bernhardt

Fishing and the gospel

While browsing through the classified section of a recent issue of the *Globe and Mail*, I came upon an item that caught my eye. It was in the category "Agents Wanted" and it read: "EXCLUSIVE territories avail. For products in the marine, camping, fishing and religious markets. Products never before in Canada. For info. call"

The seeming incongruity of it made me chuckle, and it called up all sorts of images. The marine, camping and fishing categories seemed to be linked naturally enough. But how did these religious items, whatever they might be, fit into the same context. Admittedly, there is an historic association between fishing and the gospel, but that has been largely lost in recent generations. It just seemed strange.

Was it the advertiser's intention that one person might be an agent for all of these different lines? Or were interested agents only expected to handle one of the four options? I had a mental picture of a salesperson travelling around from place to place with four different sample cases — one of which contained religious items.

'Holy hardware'

Then I began to wonder what these religious products that had never before been available in Canada might be. Was it some line of religious books, I wondered? Or perhaps these were items that fell into the category that a friend of mine who operates a Christian bookstore calls "holy hardware." By that he refers to the plaques, puzzles and pencils

inscribed with things like "God loves you," which make up so much of the stock in some "Christian" stores.

Still, the ad intrigued me. If I vacation in a camping area this summer, will I find a store which has a neat display of religious items sandwiched in between the fishing lures and the sleeping bags? Or, if I were a boater, would I find that my favourite marina had established a new department?

However, further reflection made me realize that perhaps the whole thing is not as strange as it first seemed.

Perhaps the advertiser is simply thoroughly committed to a whole-life view of reality. Perhaps for him or her it is perfectly natural to think of religious supplies in the same context as camping, marine and fishing supplies. Actually, when put in those terms it sounds as though he or she might even be Reformed.

Then there's another way of looking at it. Soon, I am to be a delegate to a denominational assembly. In preparation I have been reading the printed reports which that assembly will consider.

Potpourri of issues

In addition to reports on the state of the church and recommendations about practical matters of church administration, there are also resolutions to be considered on topics such as the Israeli-Palestinian conflict, the reunification of Korea, the international debt crisis, Southern Africa and Canadian legislation governing refugees. While all of these issues reflect concerns for truth and justice,

there is room for hesitation when such resolutions are adopted by a group of ministers and elders whose credentials in international affairs may well be questioned. It appears not unlike uniting camping, marine, fishing and religious products.

It is certainly true that the Christian faith calls from us an unreserved commitment to its principles. There are no issues

which do not have religious implications. Believers are challenged to work in every area of life, using every resource of skill and intellect for the application of the faith to all of life. However, there is a rather large step from having a private opinion about some issue to being competent to direct others as to how they should respond.

If I decide to purchase some fishing gear, I think I will

consult an expert in fishing tackle rather than my local supplier of religious products — and vice versa.

Isn't it fascinating how your mind can wander when you read the classified ads! I will have to do this more often. It seems that I have been overlooking some thought-provoking material.

Robert J. Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Historic Alliance Church plans major new facility

Paul De Groot

EDMONTON — The "mother church" of Edmonton's Christian and Missionary Alliance community is planning a new \$4.4 million, 1,500-seat home in the west end of Edmonton.

The new church, which could be open as early as December, will be located on seven acres of land a few blocks from West Edmonton Mall. Its present building is in an older, downtown district of Edmonton.

The church began as Beulah Mission, a service to the destitute, in 1907. When its founder, Maude Chatham, resigned in 1919 for health reasons, the church sought affiliation with the Christian and Missionary Alliance. In 1921 it became the first church of that denomination in Western Canada. It expanded steadily, moving into its present building in 1956. The congregation decided, among other things, that a congregation of about 1,750 worshippers would be optimum. At present it shoehorns 750 into its building.

But Sunday worship represents only part of the church's activities, Runge said.

A friendly man with an easy smile and traces of a New England accent, Runge waved his hand across a blueprint of the new church.

"This is many churches. It is not one church."

Like many large churches, Beulah has many "cell groups": small gatherings which meet weekly in members' homes and provide a personal touch missing in the larger church.

But Beulah has an intermediate level, which Runge calls "congregations," between the large gathering for Sunday worship and the cell group. Actually adult Sunday school classes, the nine "congregations" are organized roughly by age and marital status. Each elects an executive board, meets once a month outside of Sunday worship for a social event, and is given responsibility for its own members, should any become sick or require counselling or care.

Seven pastors

One of Beulah's seven full-time pastors is assigned to each congregation. Attracting anywhere from 25-70 people each, they meet Sunday

mornings in table groups.

The congregations "help close the back door," says Runge, referring to the common phenomenon where a church attracts new people, but fails to keep them because it did not respond to their needs.

The church's present ministry to senior citizens will be enhanced in the new location, Runge said. One pastor works specifically with seniors, and many church members live in the nearby Alliance Villa.

A survey of households in the area also found that many are interested in attending concerts of sacred and gospel music, so Beulah aims to provide a concert-quality sound system for such events, Runge said.

It plans to serve more than its own people, with courses and workshops on dealing with parenting, divorce and other subjects, Belsey said.

Discovery of ancient city could hold significance for Bible scholars

BASRA, Iraq (EP) — Archeologists in the southern area of Mesopotamia recently uncovered the ancient ruins of a major city that was destroyed about 4,000 years ago. The discovery of the city may be significant for Bible scholars if studies show it is tied to any of the events recorded in the Old Testament.

The city, identified as Mashkan-shapir, is located between the Tigris and Euphrates rivers in the southern part of modern-day Iraq. It was once populated by about 15,000 people and for about 300 years was a major trading and manufacturing

centre in what is called "the cradle of civilization." Scholars, however, had uncovered little trace of it in history, except for references in the letters and law code of the great Babylonian ruler Hammurabi.

Name a mystery

"It is too early to tell" what effect its discovery will have on biblical study, said Dr. Dan Block, professor of Hebrew and Old Testament at Bethel College in Minnesota. "They apparently identified one tablet [from the site] but it takes a while to decipher and publish results." The city thrived "in

the general time of Moses," Block said.

The city, while not mentioned by name in the Old Testament, could have been known by another name, according to Block. "There are all kinds of places in the Old Testament that have names and we don't know where these places are," Block said, adding that it is possible that the city could turn out to be one of those.

Most ancient cities were inhabited for thousands of years, with the generations of each era building one on top of the other. It is difficult for archeologists to separate these

layers as they try to understand what everyday life was like. Mashkan-shapir, however, had one distinct 300-year period when it thrived, after which it was suddenly abandoned. Domestic tools that were left behind by the fleeing people could provide an accurate look at daily life among the ancient residents.

The city was discovered in January by Elizabeth Stone, associate professor of archeology at the State University of New York at Stony Brook, and her husband and partner in this archeological venture, Paul Zimansky; the couple

announced the discovery in March. The couple said they believe the finding could be one of the most important developments in Mesopotamian archeology in more than 40 years. Zimansky is assistant professor of archeology at Boston University.

See page 14 for Peter and Marja are IN

John Cabot: the forgotten explorer of Canada

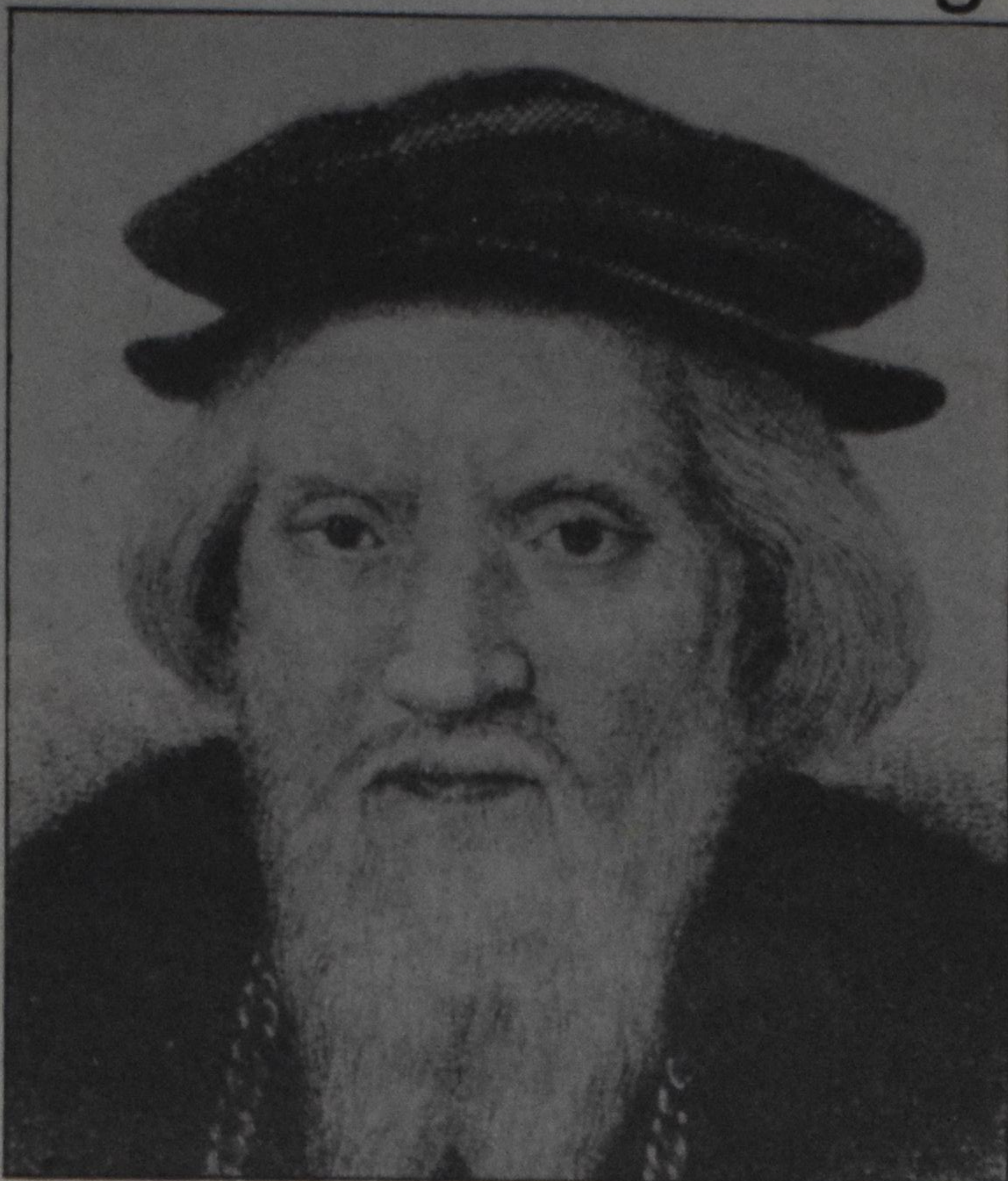


Illustration: Collier's Encyclopedia

Marcus Van Steen

(Canadian Scene) — Spain and the United States have started making plans to celebrate the 500th anniversary of Christopher Columbus' first voyage across the Atlantic, and by 1992 most of the nations on both sides of the Atlantic will have joined in the ceremonies. And indeed, that history-making voyage deserves to be celebrated, for although it is an exaggeration to say that Columbus "discovered" America, the fact is that it was Columbus who made Europe aware of the vast rich lands that lay on the other side of the Atlantic.

Coincidentally, it was another Italian seaman, also born in Genoa within a year of Columbus, who made North America a reality in the European mind. Giovanni Caboto became a seafaring merchant in his teens, traversing the Mediterranean and adjacent waters in the service of a Venetian merchant firm. He was enthralled by the reports of Marco Polo and others of the fabulous wealth of the Great Khan and dreamed of visiting Cathay. Quite early in his life, and independently of Columbus, he became convinced that he could reach Cathay by sailing westward. Seeking support for such a venture, he took his Venetian wife and their three sons to England, where his name was anglicized to John Cabot. In 1486 the small family settled in Bristol, which was the centre of an active seagoing trade with Iceland and Scandinavia.

For a nation that has boasted it "rules the ocean waves," England took little part in the great surge of exploration that marked the 15th century. That was because for most of the century England was torn by a dynastic struggle for the throne which was not settled until 1485, when Henry Tudor became King Henry VII.

When the new king visited Bristol in 1496, Cabot had enough standing as a citizen to be granted an audience. The king was impressed by Cabot and granted him permission to

seek lands across the ocean in his name although, as a new king with an empty treasury, he could not help finance the venture. Cabot had to seek investors among the Bristol merchants who were reluctant in spite of the interest in Western exploration stimulated by Columbus and his voyages.

Awfully fishy

Cabot managed to raise enough money to outfit one small vessel with a crew of 18, including his three sons. This small ship, the *Matthew*, set sail on May 2, 1497, and Cabot made his first landfall on June 24. It's believed that the land on which he unfurled the English flag, claiming it for King Henry, was Newfoundland, but it may have been Cape Breton Island.

On his return to Bristol, Cabot reported that the land was well-wooded, the climate temperate and the seas so full of fish that England need no longer depend on the Iceland fishery. It was this last statement that excited the Bristol seamen and even impressed the court in London where, for a while, Cabot was dubbed the "Great Admiral."

Cabot, like Columbus, was under the delusion that he had touched the coast of Cathay, but this was abandoned on his second voyage in 1498 with five ships, 300 men and high hopes.

Cabot's little fleet skirted the coast of Greenland, ventured

into Davis Strait and went as far north as Baffin Island. Turning south, he explored the coast of Labrador and made contact with natives at various points. Back in England he made a full account of the lands he had sighted. But his ships bore no cargoes of commercial value and so there was little interest.

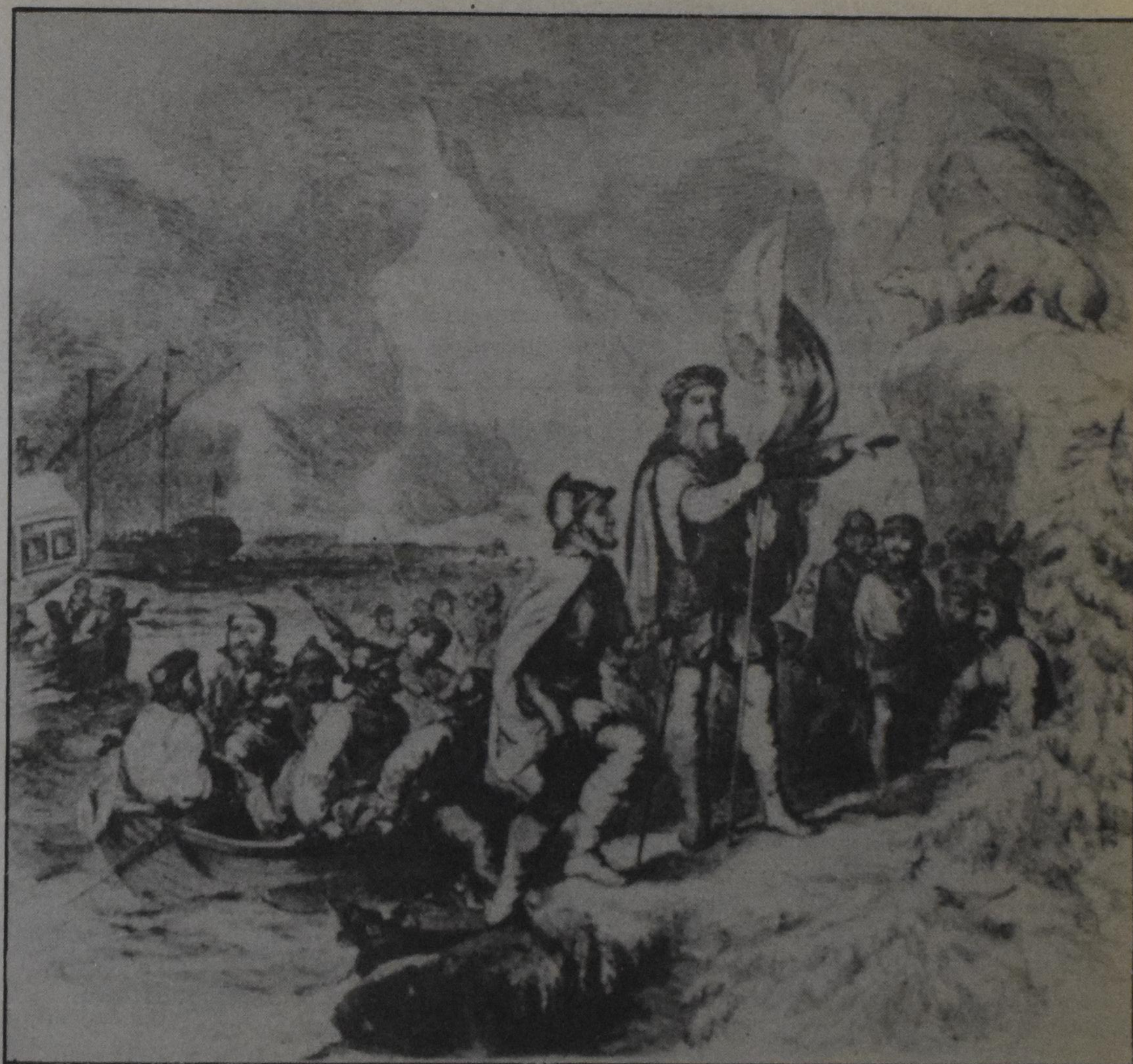
Cabot died in 1499 but his son Sebastian, who had accompanied him on his two voyages, carried out a quest which shows he was aware that this land they had been skirting was not Cathay. Sebastian's voyage was "to find a sea route to the far east by a northern route," thus starting the search for the Northwest Passage which lured many British seafarers for the next three centuries.

Why so obscure?

Cabot did not have the flamboyance to attract public attention, and his achievements were practical rather than picturesque, but they were nonetheless real. When Jacques Cartier stopped at Gaspé in 1543 to lay the foundations of New France, he was following the path first trod by Cabot, as was Sir Humphrey Gilbert in 1583, when he laid claim to Newfoundland in the name of Queen Elizabeth I. However, Canadian history books pay little attention to Cabot, usually dismissing him in a sentence or two. His name appears on the map of Canada, applied to Cabot Strait, the stretch of water 97 kilometres wide between Newfoundland and Cape Breton Island. And

the magnificent breath-taking highway through the Cape Breton Highlands is known as the Cabot Trail.

But surely the explorer who first made Europeans aware of North America deserves more than that. There should be some way by which Canadians would be made aware of John Cabot, or Giovanni Caboto. The people of the U.S. are all well-informed about Christopher Columbus because they celebrate Columbus Day every year, even though the great explorer never set foot on what is now U.S. territory. Cabot walked on Canadian soil at several points along our eastern coast, but only a few Canadians know anything about him.



Print: Library of Congress

It is believed that the land on which John Cabot unfurled the English flag, claiming it for King Henry, was Newfoundland, but it may have been Cape Breton Island.

Commitment to others sets you free

An analysis of the spirit of love at work in L'Arche communities



Michael R. Geisterfer

L'Arche is an organization that began in 1964 when Jean Vanier left a teaching position at St. Michael's College in Toronto to go and live with two mentally handicapped men in a small village in northern France.

What Jean did there was a very profound and radical thing to do. And since then, many, many others have done the same thing. They have given up promising careers, lucrative salaries, the possibility of real, visible success, to live with mentally handicapped persons.

This is a mystery that is worth some investigation.

When Jean left St. Michael's College 25 years ago, he could not possibly have known what L'Arche would eventually become. In retrospect it all seems so obvious, but at the time it was a very simple gesture of love.

Jean went to live with two handicapped men, Raphael and Phillipe, men who had never known a true home nor the experience of family life.

Jean made a commitment to them. He said, "No matter what you do I will remain faithful to you."

Being the object of commitment is so important because it means that I am free to be who I really am. The person who commits to me does not place conditions on my behaviour. I don't have to act in a certain way, I don't have to perform in order to earn his or her love. Most importantly, I will never be shown the door. I am loved for who I am.

The nightmare of rejection

Commitment is the affirming voice that says, I trust you as a person. I trust that if you are angry, there is a reason for your anger. If you are angry it is because you are hurting, and if you are hurting it means that somewhere along the line you have been wounded.

Often, in the case of many of

the handicapped men and women who make their home at L'Arche, there is initially much anger, and it is not hard to pinpoint their wound. Most are at L'Arche because they really have no other place to go. They have been rejected many times over, by their families and by society.

Recently, in an assistants meeting at L'Arche in Hamilton, we were talking about a young man who was let go by his parents at the age of seven and was then shuffled from one foster home to the next. He had contracted meningitis and was left with a mental handicap.

I can barely fathom the terror he must have felt. This is every child's worst nightmare. And how must he feel about himself today? There is undoubtedly a voice in him that replays incessantly the message he must have received: "I am ugly, I am worthless, I have no value, no gift. No one loves me."

There is a young woman in our community, Alice, who has an inner and outer beauty that is quite remarkable. Yet hers is the same story. Shortly after birth, Alice was abandoned by her parents. No one knows where they are; no one really knows who she is.

She grew up in an institution. For her first 22 years she was treated as if she didn't exist, as something to be hidden from sight, a defective human being, a thing of no value.

When she first came to L'Arche five years ago, she would communicate with no one. She passed her time sitting in a corner by herself, tearing pieces of wool to shreds. Or she would pull out her hair until her scalp bled. She could not be convinced to look in a mirror or to do anything for herself. It was as if to herself she did not exist. Her only crime was that she was born with Down's Syndrome.

Ending the cycle of rejection

There is a terrible myth in our society that handicapped persons do not feel things as we do. We can do virtually anything to them and it doesn't matter; they won't feel it anyhow. Often, this noxious myth also holds true in adult attitudes towards young children. It says that children can be abused to whatever extent and that somehow they'll grow out of it.

This is why sexual abuse is so rampant among both young children and persons with mental handicaps; we think that a three-year-old child doesn't remember. I'll tell you something: *everything* is remembered. And clearly, when the truth is allowed to be expressed, there will be much anger.

At any rate, within the context of such abuse, one can see how important it is to experience commitment. Commitment is a love that brings an end to the vicious cycle of rejection and pain. It says, "I will never forsake you! I will never abandon you. No matter what you do. You may kick, scream, pull out your hair, do what you want, but I will never ask you to leave. No matter what you do, L'Arche will always be your home. Always."

This is so important and the effects of this statement are amazingly healing. A handicapped person who comes to L'Arche out of an experience of rejection is like a seed that is finally planted in fertile soil. The hard outer shell breaks and the life that is contained within begins to send out tentative little feelers. It wants to know if the environment is amenable to life. It tests the soil; and this is where the anger manifests itself. It is anger at the massive lie that has been perpetrated on it. It is a rage that says, "No! You are wrong, I am not ugly, I am not worthless. I am a thing of beauty, a creature of God. And I am loved!"

Reciprocal love

This is the truth that each of us has within us and which has to come out. L'Arche, for its part, must be able to contain the anger, to see beyond the anger to the deep pain and suffering underneath. How can it do this? Do we at L'Arche have special gifts of patience and wisdom? Are we all deeply spiritual? I wish I could say yes, but that would not be the truth. We are human and ordinary like everyone else. So what is it that allows us to break this vicious cycle of rejection?

The answer is very simple: it is the handicapped persons themselves. Commitment you see, is reciprocal, and then some. We extend one hand to Roger, for example, and Roger reaches out with both arms to hug us in return. He loves with his whole being. And I can honestly say that I love him in return.

He has become a teacher to me. I have learned how to love and forgive. He allows himself an infinite number of mistakes, and by the same measure he forgives others. This is his great gift. It is a love that young children have. I don't know if you've ever noticed, but babies will love their parents no matter who they are or what they do to them. It doesn't matter if the parents are talented, beautiful, ugly, witty, charming or average, the child will still love them.

Neither does the child give any consideration to treatment. A parent can grossly abuse a child, ask forgiveness, and the child will forgive, just like that. No questions asked. He or she will forgive *ad infinitum*. Often the most abusive parents are still loved by their children, as long as those children remain children. But when they become adults ..., watch out!

As strange and paradoxical as it may seem, this is one of the attributes of true love: it places absolutely no conditions on one. Descartes once said, "I think, therefore I am." Love

says, "You are, therefore you are loved." Jean Vanier often refers to the "Jesus" within handicapped persons because they love in this extraordinary fashion. They make none of the customary demands. They don't ask to see credentials, degrees, or to know how much money you have. They ask you simply who you are, and they accept you precisely as that.

An experience of this type of love is, of course, very healing, but there is a catch. In order to truly perceive this gift, you must enter into relationship with the handicapped person. And that means acknowledging the wound within yourself.

One of the truisms often bandied about at L'Arche is that if you've come to help the handicapped person, you'll soon discover that that person is contained within yourself. The ones you've come to help will be your helpers; they'll be the ones who will give you the wherewithall to be compassionate towards yourself.

This is why the journey of assistants who remain at L'Arche is often very painful. Not only must they dispense with the notion of being in a position of superiority over handicapped persons, but they must live with the daily humiliation of self-forgiveness, of accepting the anger, frustration, and anxiety that seem to be an inescapable part of the human journey.

Dare to love again

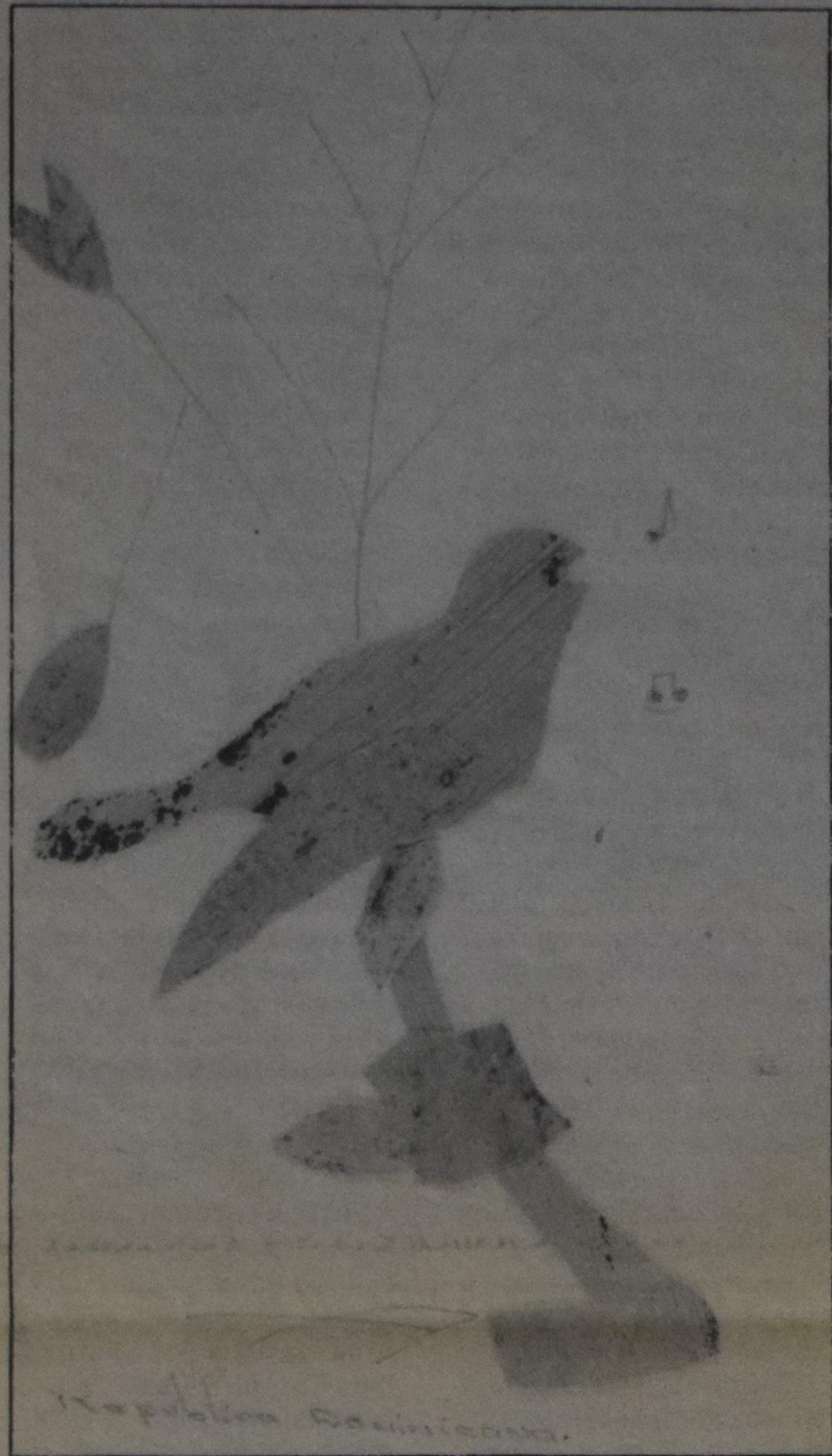
The good news is that there is a path through the pain. Where there is a wound there is also the potential for healing, and this potential is contained within each of us. In all cases it is up to us to decide to take this path.

No one could ever have told Alice to love again after her particularly abysmal experience of rejection. All L'Arche could do was provide the soil in which the kernel of love in her might take root. It was up to Alice to decide to dare to love again.

I have never seen this miracle miss: If you love someone, and I mean truly love them with a deep, unconditional love, then they will love you in return. At L'Arche, you can't really tell who does the initiating — the assistant or the handicapped person. It is a cycle, a gentle and creative upward spiral.

Michael R. Geisterfer is a worker at L'Arche in Hamilton, Ont.

Banana leaf greeting cards: a way out of poverty



Above and top right: greeting cards give illiterate and disadvantaged women new opportunities for income.

Johanna Veldstra

This year, 500 "poorest of the poor" women in the Dominican Republic will make about 90,000 greeting cards for the local tourist and North American export market. As Haitians whose spouses are seasonal sugar-cane cutters, they are illegal residents and people without rights and status in the Dominican Republic. Their humble homes known as "bateys" are set amidst the expanse of sugar-cane fields away from village services.

With hungry children, particularly in the five months when there is no sugar-cane to cut and load onto ox carts, Haitian women often lose any vision for the future. They have little hope of seeing improvement in their own lives or even those of their children in their desperately meagre circumstances.

Imagine, then, the hope that is kindled when a local Haitian Christian Reformed community leader invites them to learn the skills required to make greeting cards. Surely this is a gift from God, this opportunity to earn income.

Understandably, the gospel outreach of the local church is augmented through the tool of income generation. Often one-half of the card workers in a group are community people thus attracted to the church. In fact, there are about 175 Christian Reformed churches scattered across the Dominican Republic. Many of these churches, though very small (with 20



members or less), sprang up in response to Back to God Hour broadcasts.

Micro Industria Domestica is a non-profit organization established in the Dominican Republic with assistance from the Christian Reformed World Relief Committee (CRWRC) to produce and market hand-crafted cards made by these church-related groups. Sherrie Kornoelje, a CRWRC missionary, is the current director of Micro and this term she is seeking to find and train a new national director.

Quality work

About 100 workers are employed making banana leaf cards in the Barahona, Cristo Rey, El Cano and Monte Plata communities. Leafy bark from the green cooking banana trees is gathered, dried, pressed and then cut into designated shapes to decorate a wide assortment of all-occasion greeting cards. Through much prayer and perseverance, quality cards are made by these illiterate and disadvantaged women.

Another 350 women are employed in making counted, cross-stitched cards and new pattern samplers for a U.S. business. Many of these women live in the Sabana Grande, Guaricano, Lechuga and Los Alcarrizos communities. A few women paint water-colour designs on cards in the El Ranchito batey.

Once trained, these independent, at-home producers can bring in an additional \$10 to \$40 U.S. monthly, which often means doubling the family income. This income allows young children to go to school rather than out to work. It also enables improvements in diet and housing.

For more information about the greeting cards available, or to become a distributor on behalf of the Micro producers, please call or write the following: Christian Cottage Imports, Division of Son-Catchers Renewal Crafts, P.O. Box 5070, 3475 Mainway, Burlington, ON L7R 3Y8. (416) 336-8698.

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A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman

Rev. Richard Stienstra

Rev. Jack Vos, Reporter

Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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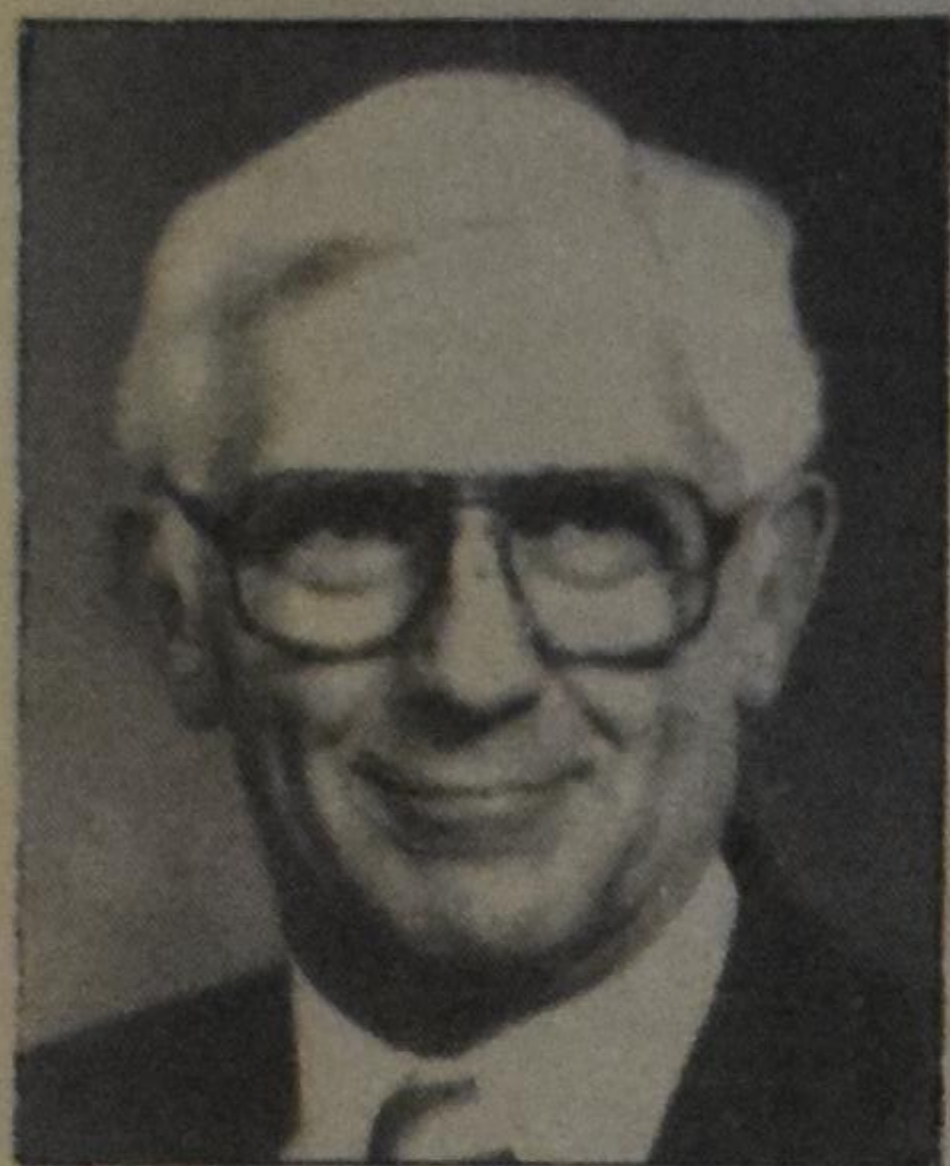
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SKYLIGHTS/WILLIAM R. RANG



Spit it out!

The other day I heard a lecturer say that his nutritionist had given him the following advice: "If it tastes good, spit it out. It is probably not good for you."

I thought of this as I studied the changes in our family diet. The bacon is gone because it is not good for us. The red meat has departed as well, for the same reason. My favourite cereal has been replaced by something that is supposed to have fibre; it looks and tastes

like cardboard. My vegetables are nearly raw — all of them — and this would delight a rabbit. Coffee is bad and so is tea. Milk was probably never intended for humankind, and the stuff that replaced my butter doesn't taste like butter in the least.

Of course, I can add to the list. The air I breathe is polluted, the water I drink has acid rain in it and the sun, the warmth of which I love to feel, is liable to give me skin cancer. Somehow we have turned the

environment into chaos and what we have made of it has become our enemy.

We are concerned, and rightly so.

But we should have some other concerns, and somehow I find that these are not sufficiently recognized or discussed in the pages of this paper.

"If it tastes good, spit it out" applies first of all to the spiritual realm. We seem to be much concerned about what we

label as problems in our church communities and we discuss compassion, child abuse, homosexuality and the lot, but fail to address the underlying problems.

Oh yes, we utter some very pious sounds about the fruits of the Spirit, about our need for compassion and openness, but we fail to address carnal humanity.

When my son described his past problems in C.C., some correspondents shouted "amen" piously, but did not seem to remember that the Lord points his finger at you and me and says, "Listen, my friend. You must be born again." You and I must undergo a radical and total change within. We must learn to recognize and analyze the carnal humanity within us.

We consider the covenant to be an umbrella of sorts but fail to know how to open it up when it rains. We have talked about the covenant and pastors have mentioned it (often no more than "mentioned" it) piously

in their sermons, yet the average Reformed person no longer has an inkling as to what it is all about. Hence we don't recognize the hunger for worldly things in the hearts and lives of our young folks, don't know how to present them with the demands of the gospel, and end up with the problem of having given them head knowledge that never reached the heart. In fact, many of our adults suffer from the same.

Unless we repent, totally, and I mean you and I, all our labour and sacrifice for Christian education and for Christian this and that will be no more than ashes thrown on the river.

Let's analyze our diet first of all. If the things we have adopted from what the Bible calls "the world" taste good, spit them out.

Let's begin by doing just that.

William R. Rang is principal of Dunnville (Ont.) Christian School.

Federated structure for independent schools proposed

ANCASTER (OACS) — The Ontario Alliance of Christian Schools (OACS) has adopted the recommendation of its Study Group on Government Relations that a federated structure be instituted to represent independent schools to the provincial government.

The Alliance seeks active, meaningful participation of all of the independent schools in Ontario. In a federated structure, individual schools would be represented through their own service

organizations. This decision was shared with the board of directors of the OAAIS (Ontario Association of Alternative and Independent Schools), requesting their co-operation in reorganizing the political outreach of the independent school sector.

The OACS board of directors has released its report to the schools and will hold public meetings in June to provide its members opportunities to fully discuss this important issue.

The idea of organizing the independent schools groups into a federation, such as FISA (Federation of Independent School Associations) in B.C., has been discussed since the 1970s. The new political strategies and coalitions are being developed in order to persuade the Ontario government to adopt just education policies for all parents and children. These new policies are the first step into the 1990s.

Poll on abortion in U.S. finds sharp division of opinion

NEW YORK, N.Y. (EP) — Americans are fairly evenly divided on the abortion question, a new poll conducted by the *New York Times* and CBS News has shown. The poll, conducted April 13-16, found that 49 per cent of Americans favour continuation of the present legal status of abortion, while 48 per cent favoured some restrictions, including nine per cent who want a total ban on abortions.

The poll found that a vast majority of Americans (87 per cent) support abortion as an option when the mother's health is seriously endangered by the pregnancy. But 65 per cent of those same people oppose abortion for reasons of convenience, such as when the birth of a child might interfere with work or education.

Of those questioned, 48 per cent agreed that "abortion is the same thing as murdering a

child," while only 40 per cent believed "abortion is not murder because the fetus is not really a child." But of those who believed abortion was murder, about one-third agreed that "abortion is sometimes the best course in a bad situation."

The poll found that younger people and people who knew someone who had an abortion were more likely to favour continued legal abortion. Single men were most inclined to favour abortion, while married women were least supportive of continued legal abortion.

The *New York Times* reported that "A far more important factor in attitudes on abortion was the depth of an individual's religious convictions." Of Protestants who said religion was "extremely important" or "very important" in their lives, only 34 per cent supported legal

abortion. But among nominal Protestants, 61 per cent favoured abortion. Among devout Catholics, only 28 per cent favoured legal abortions; 72 per cent of nominal Catholics supported abortion.

For Calendar of Events see page 19

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Reformed women are inspired by convention

BRAMALEA, Ont. — “Prayer, praise and promises” were the highlights of the 15th biannual convention of the Federation of Christian Reformed Women in Canada.

“God’s promises have never failed. He kept every promise he gave. The Bible is full of these promises. Take them personally,” Rev. Harry Vander Windt of Owen Sound

told the 1,600 women gathered for the convention. They gathered in the spacious Bramalea Baptist Church on a cloudy day in May. “We need an anchor in these

days of unrest; unrest which is also creeping into the church,” Vander Windt continued. He then went on to explain how God gave many promises in the form of a covenant. God’s covenant with Noah assures all creation of summer’s warmth and winter’s dormancy. It affirms for us the certainty of food on our tables and clothes for our bodies.

Abraham trusted God completely, even with all the odds against him. To believe that he would receive a child when he and his wife were over 80 years old was a real test of faith. Yet Abraham believed and obeyed. Obedience is, therefore, the condition of the covenant on our part. This is also true of the covenant of grace, which was established on the merit of Jesus Christ. Christ renewed this covenant and also spelled out our obedience when he said: “I am the way,” Vander Windt explained.

“When God says ‘No,’ ” was the topic of the afternoon session. Donna Lee Walter of Kalamazoo, Mich., took the women through the Bible to find reasons for God’s “no” in response to prayers. Walter’s speech was based on a book about prayer which she wrote. The chapter “When God says ‘No,’ ” was the hardest part of the book to write, Donna Lee said. She shared her personal struggles with medical problems which forced her to give up her teaching career, and how she had to learn to accept the fact that God uses us so that something good will come out

of a difficult experience. But along with these experiences comes God’s gift of the ability to cope.

“We like to think that we have some clout with God; that we as Christians should be exempt from suffering,” Walter said. “But God says ‘no’ for different reasons,” she cautioned. Unconfessed sins or hypocrisy could well hinder our prayers. And sometimes we don’t receive simply because we did not ask, she noted.

We don’t have the answer to the age-old question “Why do Christians suffer?” Walter said. But she noted that the Apostle Paul gives us one reason. He told the Corinthians to pass on the comfort they received from the Lord to others in trouble. Those of us who have experienced this comfort know that this is love in action.

Praise was very much evident at this convention attended by women from as far away as Ottawa. The music duo Colleen Reinders and Grace Reinders Moes played the piano and sang duets to inspire conventioners. They led the women in communal singing which many agreed was uplifting and energizing as participants clapped, stretched their arms and greeted their neighbours with handshakes and hugs. And when 1,600 voices blended together in a glorious rendition of “When Christ shall come with shouts of acclamation and take me home, what joy shall fill my heart,” many said it was like a foretaste of things to come.



Peter and Marja are



Dear P and M:

I'm in a bind. I'm a 38-year-old homemaker. We are not well off. In our small community there is a Christian school and I love it that my three children attend. However, I must work part-time to afford it. The social pressure in my church community against working women is great and I feel it a lot. What fellow church members say really hurts. If I quit work the children can't go to the Christian school and the pressure against that is also great.

Dear Squeezed:

It's only part-time and your children are old enough to go to school. You don't need to feel an ounce of guilt. Your decision reflects a strong parental commitment to your children. Every community is different, isn't it? Many C.C. readers feel the opposite pressure. When they explain their decision to stay home full-time they are met with puzzled or mildly indulgent looks.

You will get a reaction no matter what you choose to do. A prayerfully chosen course of action comes with the courage to ignore or withstand any criticism.

Your letter reminded us of a true story told to us recently. The wife of a pre-seminary student returned to work part-time to make ends meet. Her pre-schoolers were left in someone else's care. One day an envelope came to the house. It contained the equivalent of a year's part-time wages. An enclosed note said something like this: “Each time we see you at the cash register we think of the little ones who are missing their Mom. This should help.” She promptly quit and is joyfully mystified to this day by her anonymous benefactor.

After ordination her husband will probably tell this story in a future sermon on God's surprising and wonderful providence. The hymn of response? “God Moves in A Mysterious Way!”

The moral of the story is this: a community that dares to pressure you to quit should put its money where its mouth is so that your children can still benefit from a Christian education. Otherwise, let it keep silent.

P.S.: There are many reasons why mothers return to the work force or pursue careers. This week's column only applies to those women who want to stay home for their children but must get a job because of financial need.

Dear P and M:

Both my parents are in their 80s and really cannot look after themselves anymore, but they refuse to go to a senior citizens' home. My father is almost blind and is stiff with arthritis. My mother has Parkinson's Disease and is very forgetful. Of their three children, I'm the only one living in the same town as they do. Consequently, the burden of looking after them falls mainly on my wife's shoulders. She

cleans their house, does their laundry, cooks their meals, does their shopping and whatever else comes up. Needless to say, they adore her, yet they refuse to realize that this task is too much for her. We still have two children at home and my wife is very asthmatic, and literally and figuratively has trouble catching her breath many days. I worry about her health.

We tried Meals-on-Wheels, but they don't like it. Help in the house is out — though they can afford it — because “strangers” make my mother nervous. I'm at my wits' end. I love my parents, but I love my wife too, and am concerned about all three. Can we force our parents into a home? Please, give us some advice. And thanks!

Dear Wit's End:

This situation cannot go on. It is time for a family conference including the out-of-town siblings. All of you need to share the decision-making, otherwise your wife may be blamed for discontinuing her unselfish efforts.

The medical details suggest that it's time your parents entered a home. Don't delay until their health problems are so serious that they will no longer qualify for a senior citizens' complex.

Their family doctor is a key person at this time. Meet with the doctor and seek his or her opinion. Many doctors have played the “heavy” in precisely these situations. They are qualified to make the decision that you are reluctant to make.

During the interim, the whole family will have to insist on Meals-on-Wheels, housekeeping services and regular visits from the public health nurse. It distresses us that your letter mentions only one set of shoulders: your wife's. Your concern for her must be translated into action by you and the rest of the family even if it means unwanted changes in your parents' daily routine. Please change the “she” to “we” throughout your letter and let the “we” include professional help.

Your parents' anger and fear is understandable; so is your desire to avoid these hurtful feelings. None of you are to blame. You are not forcing them to lean on strangers or to enter a nursing home. Their medical problems have limited their options.

There's a lesson to be learned here. We all know the importance of making a will so that others know what to do in the event of our death. Similarly, it is advisable to hold a family conference with our parents when they retire so that plans are in place as aging brings its limitations.

Peter and Marja Slofstra are a pastor and wife team who live in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Willy Suk-Kleer, Bert Witvoet.



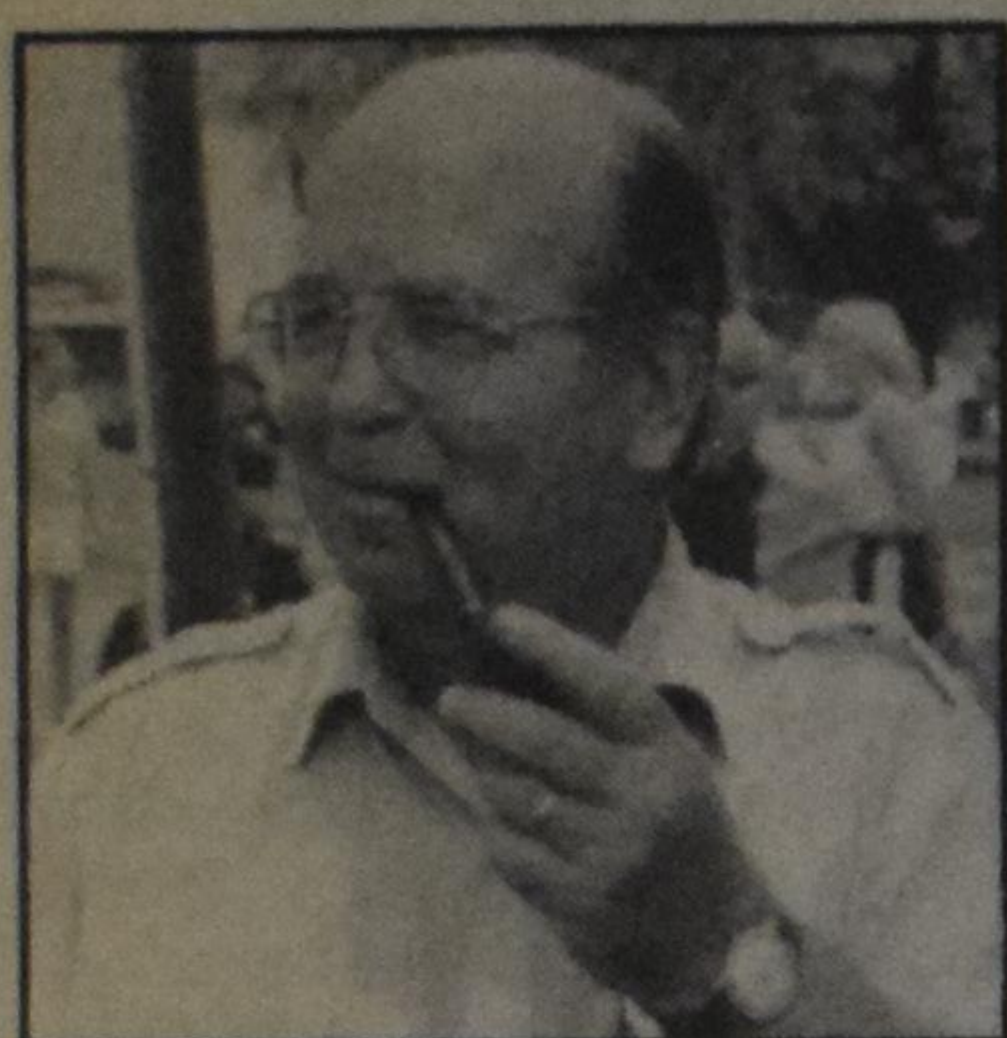
The Executive Board of the Federation (from l-r): Lydia Demik, secretary (Hamilton); Diana DeVries, vice-all (Fenwick); Alice Los, president (Inkerman); Janet De Groot, vice-president (Trenton); Wendy Ubbens, treasurer (Woodbridge); Rickie DeBoer, head-promoter (Clearwater); Irene Schouten, administratrix (Grimsby).

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Comment with a wink

Herman de Jong

Herman de Jong

Some churches call it the "Praise and Prayer" evening. Other churches emphasize Bible study. In either case, the evening has been set aside to be close to God.

But it is more than that. It's a time when church members share sorrow, hurts and happiness. This midweek church activity is a fine foundation for Christian fellowship. A church with this kind of ministry to its own members is usually alive for the Lord.

Churches which only meet for one hour on Sunday are bound to self-destruct eventually, even when sermons are exemplary expositions, even when praise reaches heavenward on the wings of a well-trained choir. The modern evangelical knows that more is needed to be a fellowship of Christ. Church members need each other's strengths and weaknesses to grow in their understanding and love of God, neighbour and self. Jesus himself needed this companionship. "Could you not stay awake with me for one hour?"

Today many midweek fellowship hours suffer. They are not as well-attended as they used to be. For most people, weekday agendas are quickly filled. Despite all our work-saving gadgets, despite computers which were supposed to give us more leisure time, life seems to be busier and more stressful than ever. Unless the fellowship hour is really worthwhile and has been given a fresh wind of originality, it's easy to skip it. Usually, only the most committed members attend regularly.

But committed church members have an even greater time problem, for they can't sleep in on Sundays and may spend additional hours in church during the week. They are the pillars of the church, the firm support on which all pastors depend! They are called upon to fill church positions. But because they are so busy *inside* the church, they don't have time to spread their wings of compassion over a hurting community outside the church.

Their schedule is exemplary: God needs prime time, family and children need quality time, and they themselves need some moments to let the Spirit refuel their weary hearts. Finding themselves in the church-year treadmill, they sigh, "OK, Lord — this is all I have time for; don't expect miracles from me!"

Hurts of the community

A nagging question sometimes surfaces in my

tumbling mind! How are we to understand Matthew 25:45-46 in which Jesus proclaims, "I tell you the truth, whatever you did not do for one of the least of these, you did not do it for me. Then they will go away to eternal punishment, but the righteous to eternal life."

Jesus had an eye for the hurts of his surrounding community. He could have taught the concepts of compassion and mercy from a cushioned sofa in the cozy house of Martha and Mary, but instead, took to the road to meet the infirmities of his people head-on. In addition to in-depth Bible study with his disciples, he did all he could for "the least of these" in his immediate community!

Is it possible, then, that Christians who find comfortable shelter in Sunday and midweek religious observances, basking in the love of God and fellow church members, might be destined for eternal punishment if they can't be bothered with the hurts of the community? Are we spending too much time catering to our own spiritual needs? Are we slumbering while our Lord wrings his hands in agony? Can we be so sure that the all-encompassing grace of our Lord and Saviour will cover this sin of omission?

Could it be that being busy with the "least of these" has been ordained by God to enhance a "fullness of faith" within us?

In our rapidly changing society, time has become a highly-valued commodity. Maybe the function of midweek church activities must be reconsidered. Perhaps it leaves church members little time to be the hands and feet of Jesus in the community. Let's not hide behind our government's welfare system. At present "the least of these" include mentally and physically handicapped persons, lonely seniors whom we have put out of sight and thus out of mind in old-age homes, the drug addict, the homosexual and the young girl with child but without husband. Within a stone's throw of your church lies a hurting community of such dimensions that it, to us

Christians, should be mind-boggling.

Include outreach

Does your fellowship evening look at all like a closely-knit club of religiously well-programmed, polite, well-fed, well-groomed people? Then the time may have come to break through the exclusiveness of the evening and combine the first purpose of the fellowship hour with *outreach to the community*. That combination will create an atmosphere of excitement and joy, and your midweek activity will flourish as never before.

How can it be done? Begin with those hurting segments of your community which can be reached relatively easily: senior citizens who are perceived to be too old and brittle to come to church, and mentally handicapped persons living in group homes or with their parents. Transportation to and from church will not be a problem. Additional church members will be attracted to the new format of fellowship so there won't be a lack of chauffeurs.

Easy to attract participants

The seniors will fit in quite readily in your traditional

program for the evening. Make sure they have easy chairs. You may have to install one or two more loudspeakers. Sing a few hymns they grew up with and ... talk to them!

Integrating mentally handicapped people into your evening takes a bit more effort. Since their functioning levels vary so much, part of the evening needs to be a one-to-one program for them, in which they learn about God, Jesus and the Holy Spirit at their own level of understanding. A suitable room is needed where 5-10 mentally handicapped Bible students and their 5-10 volunteers/teachers can meet together for part of the evening.

The Bible story told by the group leader should be followed by one-to-one sessions where volunteers/teachers reinforce and apply the lessons, building relationships which carry over outside the fellowship meeting. Towards the end of the evening this group will join the main audience for further socializing.

Several find spiritual development curricula have been published by various denominations. For the last three years I have been promoting "Friendship Bible

Clubs" for mentally handicapped people and now over 150 Canadian churches use the "Friendship Series" published by CRC Publications, the publishing arm of the Christian Reformed Church. Most of our Friendship Clubs have 10-30 students, so it must be relatively easy to attract them.

Add new life to your midweek evening, and keep on praising God from whom all blessings flow! *Open up to the community!*

Herman de Jong is co-ordinator of Friendship Groups Canada and lives in Jordan Station, Ont.

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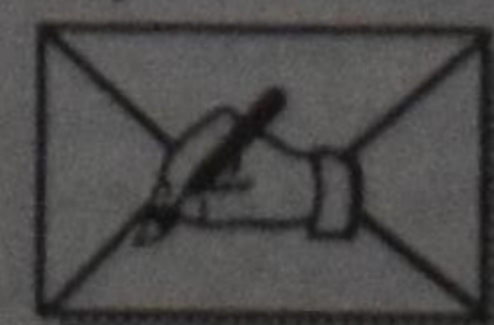
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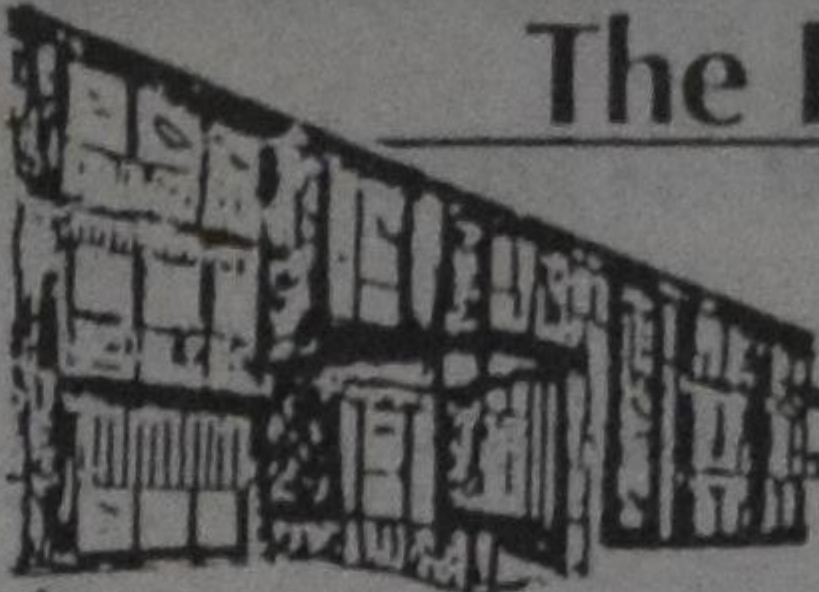
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The wedding ceremony took place on May 13, 1989, in Ottawa. Home address: 3290 Southgate Rd., Unit 155, Ottawa, ON K1V 8X2.	1964 June 8 1989 With thankfulness to God for his loving care, we hope to celebrate our 25th wedding anniversary. ALLAN and BARBARA GROEN (nee Schmidt) Our children: Allan & Manja — Edmonton Carlene Nancy Carol Irene Home address: 5528-140A Ave., Edmonton, AB T5A 1H3. Congratulations! With joy and thanksgiving to the Lord we will celebrate the 35th anniversary of our parents FRANK and EDZIENA MONSTER on June 12, 1989. We love you and wish you the best in your move to St. Catharines. May you have many more happy years together. Metje & Ike Sevensma Mark, Franz, Angela, Elana John & Janice Monster Shawn, Kristin, Joshua Robert & Joanne Monster Johnathan Angela & Bill De Vries Nicole, David Home address: 60 Bow Valley Dr., Scarborough, ON M1G 3J6. (416) 439-7708. Drachten Winnipeg 1949 June 15 1989 With praise and thanksgiving we celebrate the 40th wedding anniversary of our parents, pake and beppe JASPER and TINA STEENDAM (nee Numan) We pray that the Lord will continue to keep them in his care. With all our love: Jane & Brian Mackinnon Jonathan, Erin, Matthew Shelly & Bruce Clark John & Bev Steendam Sheri, Jeff, Leanne, Ryan, Kristina Sylvia & Fred Kozak Susan & Mark Vokey Lynsey, Alyssa Ann & Rick Vaags Matthew, Joshua Gerald & Edna Steendam Kyle, Melissa, Evan Ralph Steendam Rhea Steendam Home address: 1914 Rothesay St., Winnipeg, MB R2G 1V6.	"And now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands." (2 Cor. 5:1) It pleased the Lord to take home unto himself on Tuesday, May 16, 1989, his child, our beloved sister, sister-in-law and aunt Mrs. HILDA FOHKENS (nee Tolsma) at the age of 55 years. Predeceased by her husband Henk in October 1985. She leaves an empty place among all of us but we realize that her struggles are now over. John & Tina Tolsma — Chatham Art & Enica Tolsma — Chatham Margaret Medemblik — Chatham Rita & Brad Moor — Mississauga Linda & Jerry Wolting — Chatham Funeral service was held May 19, 1989, at Second Chr. Ref. Church in Sarnia, Ont. Correspondence address: R.R.#3, Chatham, ON N7M 5J3. "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day." (II Tim. 4:7, 8a) On May 16, 1989, the Lord took unto himself our dearly beloved mother and grandmother HILDA HINKE FOHKENS (nee Tolsma) at the age of 55. Beloved wife of the late Henk Fohkens. Beloved mother of: Marilyn & John Benedictus — Sarnia, Ont. Jason, Eileen, Daniel Henry & Bonnie Fohkens — Brights Grove, Ont. Jordan, Jaime Judy & Frank Geertsema — Tottenham, Ont. Eric & Donna Fohkens — Guelph, Ont. The funeral took place on May 19, 1989. Rev. John W. Jongsma officiated at Second Chr. Ref. Church, Sarnia, Ont. Correspondence address: Mrs. Marilyn Benedictus, 1277 Willa Dr., Sarnia, ON N7S 4H8.	We need one full-time person (40 hrs.). Hours include one evening (Fri.), and every other Saturday. Work includes: serving customers, some typing, and all other aspects of Christian book selling. Requirements include a pleasing personality, willingness to work hard, eagerness to learn and a love for good books. Apply to store manager Mrs. Ina Klaassens or to owner Gerry Denbok: (416) 637-9151 (store), (416) 639-1075 (home). The Family Christian Bookstore 750 Guelph Line, Burlington, ON L7R 3N5 Student required to live in with a Christian farm family for the summer to look after children and do housework. Call (705) 426-9859 (eve.). Chris and Pat Rupke, Beaverton, Ont. MUTUAL SUPPORT SYSTEMS invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 899-2311.
Thanks DEKKER: Thank you! First and foremost we want to thank the Lord for all the years he has guided us through our lives and then also to each and every one who made our 50th wedding anniversary celebration a day that we shall never forget. We were overwhelmed. Joost and Wilma Dekker	FRANS and DJOKE DAHM (nee van der Veen) Love and congratulations from all your children: Ann & Stewart Klompaker — Stirling John, Timothy & Annette, Yolanda John & Lynda — Sydenham Angie, Amy Harry & Gail — Etobicoke Micheal, Karin Ettá & Frank Cerisano — Sydenham Shaun Edward & Kimberly — Sydenham Jilliam, Jacob Home address: Portland Ave., Sydenham, ON K0H 2T0. Loppersum Guelph 1949 June 16 1989 With praise and thanksgiving to the Lord we are happy to announce the 40th wedding anniversary of our parents and grandparents JOHN and JOPIE DOORNBOS (nee Kram) May the Lord continue to bless them in their years together: Jenny & Harry Thalen Trevor, Rachel, Natasha Coby & Webb Kamminga Kevin, Jonathan, Aimee Charlie & Sylvie Doornbos Michael, Elisha, Krystle, Britny Nancy & Ron Ferwerda Russell, Mallory Wendy & Bob Pauw Amanda, Emily We invite you to celebrate with us on Saturday, June 17, 1989, at First Chr. Ref. Church, 287 Water St., Guelph, from 2:30 to 4:30 p.m. Home address: 202-120 Edinburgh Rd. S., Guelph, ON N1H 5P7. Brampton Beamsville 1964 June 5 1989 With joy and thankfulness to God, we are happy to announce the 25th wedding anniversary of our parents CEUS and NELLY WESTERHOFF (nee Staring) We wish you many more years of happiness together, Mom and Dad. Love: Melinda & Andrew Kendrick & Elizabeth Jennifer Trevor Home address: R.R.#1, Beamsville, ON L0R 1B0.	Obituaries Psalm 68:19, 20 On Tuesday, May 9, 1989, the Lord, in his wisdom, took to himself to be with him in glory, our beloved husband, father, grandfather and great-grandfather RIENK FEDDEMA in his 87th year. Beloved husband of Pietje (nee Boersma) for 62 years. Dear father of: Sjouk Feddema — London, Ont. John & Grace Feddema — Lynden, Wash. Peter & Marge Feddema — Kitchener, Ont. Grace & Ipe VanderDeen — Strathroy, Ont. Jack & Ann Feddema — Strathroy, Ont. Ann & Jelle Berg — Guelph, Ont. Jane & Ed Ryken — Sherwood Park, Alta. Rienk & Anne Feddema — London, Ont. Also survived by 30 grandchildren and 34 great-grandchildren. The funeral service was held on May 11, 1989, at Westmount Chr. Ref. Church, Strathroy, Ont., Pastor David Feddes officiating. Correspondence address: Jack Feddema, 611 Saulsbury St., Strathroy, ON N7G 2B5.	Help Wanted Grower/manager for greenhouse range producing roses and some seasonal potted plants. Will consider part ownership for qualified individual in Niagara area. Please reply to File #2520, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1. Child-care worker needed for eight adolescent boys in a treatment facility in Ottawa. Must be willing to live in the home on a rotational basis. Contact Christine Visscher at (613) 745-4008. Summer help wanted on dairy farm in Richmond, Ont. I will pay transportation costs. Some experience an asset but not necessary. Phone (613) 838-2310. W. De Haan, Box 72, Richmond, ON K0A 2Z0. Student help wanted to live in our home in Brampton for the summer. Duties include child care for children ages 10 months and three years. Also light house-cleaning. Must be reliable and able to work on own. Driver's licence an asset. Phone Karen at (416) 456-3991. Student required for part-time work in a Hamilton mountain service station. Call Bill at (416) 574-6166.	Teachers AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening in a Grade 4/5 classroom. The ability to teach intermediate French is essential. Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6, or call (519) 773-8476 (school) or (519) 773-5009 (home). BELLEVILLE, Ont.: Belleville & District Christian School is in need of a Grade 3/4 teacher. Please forward letters of application to: Belleville & District Christian School, R.R.#5, Belleville, ON K8N 4Z5. Martin VanDyk, Principal. Phone (519) 962-7849. BOWMANVILLE, Ont.: Durham Christian High School is soliciting applications for a teaching position in English for the 1989/90 school year. Please send applications, resumes, and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Attention: Mr. Ren Siebenga. FRUITLAND, Ont.: John Knox Memorial Christian School seeks applications for a part-time resource room teacher for the 1989/90 school year. Please contact Mr. J. de Jager, Principal, for further information and application forms. School address: Box 27, Fruitland, ON L0R 1L0. Phone (416) 643-2460. HAMILTON, Ont.: Hamilton District Christian High School seeks applications for a part-time secretary (approximately half-time) to work with our Development Director. Interested persons are invited to call the school at (416) 389-2296 before June 6. LUCKNOW, Ont.: Lucknow District Christian School requires a teacher for the Grade 1/2 classroom or for the Grade 3/4/5 classroom. Send application and resume to: Principal, Etty Broer, Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0.

Classified/Events

Teachers	Accommodations	For Rent	Vacations	Vacations	
HAMILTON, Ont.: Calvin Christian School invites applications for a part-time art teacher. Currently this position is one day per week for Grades 5-8, but we would also consider splitting this assignment. Please send resume to: Mr. A. Van Harsevoort, Principal, Calvin Christian School, 547 West Fifth St., Hamilton, ON L9C 3P7. Tel. (416) 388-2645. HOUSTON, B.C.: The Houston Christian School, a Grade 1 through 10 CSI school situated in North Central B.C., is seeking applicants for a Grade 2 position. Please send all applications to: H. Fritschy, Principal, Houston Christian School, Box 237, Houston, BC V0J 1Z0. Phone (604) 845-7736. LONDON, Ont.: London District Christian Secondary School requires a part-time visual arts teacher beginning September 1989. Please send letter of application and resume to Mr. H. Kooy, Principal, 24 Braesyde Ave., London, ON N5W 1V3. Phone (519) 455-4360. MAPLE RIDGE, B.C.: Haney-Pitt Meadows Christian School requires a part-time learning-assistant teacher for the 1989/90 school year. Please send resume to H.P.M.C.S., P.O. Box 338, Maple Ridge, BC V2X 7G2. PRINCE GEORGE, B.C.: Cedars Christian School requires part-time qualified teachers in the following areas: Japanese language instruction (0.1-½ year), Home economics (.09 - all year), Woodworking (.09-½ year), Metals or power mechanics (.09-½ year). Contact J. Reems at C.C.S., 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone (604) 564-0707. NEWMARKET, Ont.: Holland Marsh Dist. Chr. School is still in need of a Grade 8 teacher for the 1989/90 school year. This can be a half- or a full-time position. Please send any inquiries and applications to: Corrie Bootsma, Vice Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701. SASKATOON, Sask.: Saskatoon Christian School is now receiving applications for a Grade 1/2 teacher for the 1989/90 school year. Interested applicants please forward resume and/or inquiries to Saskatoon Christian School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3. SMITHERS, B.C.: The Christian School Society of Smithers and Telkwa of Smithers B.C. has an opening in elementary and secondary French, upper elementary language arts and primary Grades 2 or 3, and a possible opening in elementary and secondary phys-ed. Ours is a two-campus school system. Please contact: Glen Ewald at Box 2117, Smithers, BC V0J 2N0. Phone school (604) 847-9833, res. (604) 847-2186.	Roommates needed to share a house in Erin Mills, Mississauga. Ask for Tony at (416) 828-0461 or 566-9200. A 17-year-old female planning to attend Georgian College is looking for room and board for the end of August. Please contact Simone Struiksma at (416) 562-5238 or write to 3372-2nd Ave. Louth, Vineland Station, ON L0R 2E0.	A four-bedroom furnished semi-detached home with pool, in Bowmanville for July and August. One hour to Toronto or the lakes. \$200/wk or \$750/mth. Phone (416) 623-3357.	 The King's College Residence TRAVELLERS & VISITORS TO ALBERTA The King's College has furnished 1 & 2 bedroom suites available May - August. This includes appliances and kitchen facilities. Very reasonable rates, available for rent on a daily, weekly or monthly basis. Call or write: The King's College 10766 - 97 St., Edmonton, AB T5H 2M1 Telephone (403) 428-0727	Help Wanted Help wanted	
	For Sale ANYONE interested in theological books is welcome to take any, Dutch or English, for a very small fee. Some are new, some are old. I am retiring in June, please give me a call before you come. (519) 944-5470 (Rev. P.D. Mellegers) Windsor, Ont. This ad appears only once. I will be moving soon!	Want to rent a car while in Holland?  Jan Kalma has the key to all forms of car rentals. Will deliver car to Amsterdam airport if desired. jan kalma De Meer 24, 9201 EZ Drachten The Netherlands — Tel. (31) 5120-15199 Fax (31) 5120-32324	 Immediate openings GREENHOUSE GROWERS A large B.C. greenhouse operation has immediate openings for both experienced and entry-level growers. We are seeking highly-motivated individuals capable of supervising and assuming responsibility. We offer a competitive salary and benefits, based on experience. Please contact: Mr. Kees van der Ende Managing Director Burnaby Lake Greenhouses Ltd. 17250-80th Ave., R.R.#10, Surrey, BC V3S 5X7 Phone (604) 576-2088		
	Evangelistic Materials in Arabic Also, in English, <i>The Bible and Islam</i> \$4.95 Canada / \$3.95 U.S. and a folder of essays on Understanding the Middle East (\$1.00). Write: The Back to God Hour P.O. Box 5070 Burlington, ON L7R 3Y8	Vacations LANG'S RESORT Cottages and campgrounds RICE LAKE Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book you '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure: Lang's Resort R.R. #3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308			
	 It's Mostly in Dutch some English, too It's almost all about The Netherlands - current affairs, feature stories, news from the churches (1 page), politics, many pictures - and the Dutch in Canada and the U.S.A. It's being mailed twice a month and has 28 tabloid pages or more. Only \$17.00 annually. Write <i>the Windmill Herald</i>. From the U.S.A.: P.O. Box 591, Lynden, WA 98264; from Ontario or East: Box 1064, Sta. 'B', Rexdale, ON M9V 2B3 from Manitoba or West: P.O. Bag 9033, Surrey, BC V3T 4X3 Yes, our English pages are interesting too. <i>the Windmill Herald</i>	Calvinist Contact I want to subscribe to <i>Calvinist Contact</i>. Here is my cheque for \$28 for one year (47 issues) Please start my subscription today. Name _____ Address _____ City _____ Prov./State _____ Code _____ Send to: Calvinist Contact 261 Martindale Road Unit 4 St. Catharines, ON L2W 1A1			
	Summer Job Market DRAYTON, Ont.: Calvin College student, third year biology major, seeking summer job, preferably in related field. Will consider other options. Available May 23. Please call Nancy Rumph at (519) 638-2053 or write to Box 4, Drayton, ON N0G 1P0. HILLSBURG, Ont.: I'm a high school girl looking for a job on a dairy farm in Ontario. Please call Dava-Lynne Hoeksema after 4 p.m. Tel. (519) 855-4784. ST. CATHARINES, Ont.: 18-year-old student needs summer job. Has experience in landscaping. Has driver's licence and can also operate a tractor. Willing to learn anything available. Preferably warehouse or store. Please call (416) 935-1020 and ask for Mark.				
ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i> Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i>			Events Events		
			Youth worker Immanuel CRC, a dynamic, growing congregation in Hamilton, Ontario, seeks to add a part-time (up to two-thirds) youth worker to its ministry staff. Committed Christian applicants should have the ability to motivate, challenge, organize, listen and articulate a Reformed vision for living in today's world. Please direct inquiries and resumes to: Stan Baker Immanuel Christian Reformed Church 61 Mohawk Road West, Hamilton, ON L9C 1V9		
			Frisian Picnic On Saturday, July 1, 1989, at Pinehurst Conservation Park in Paris, Ont., on Highway 24A. Starting time: 11 a.m. with games and fun for everyone.		

Classified/Events/News

Teachers	Teachers	News	News	News
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Quinte Christian High School

invites applications for a full-time teacher for the **Sciences and Phys. Education**, for Grades 9-12 and O.A.C. Please send all inquiries and resume to:

Peter VanHuizen, Principal
Quinte Christian High School,
Box 158, Belleville, ON K8N 3B3
(613) 968-7870

or to: **Mike Hoyer, vice-principal**
(613) 968-5609 (home)

FAREWELL!

Calgary Christian Schools say "Farewell" to Miss Tena Siebenga after 17 years of service. Former students and associates are invited to TEA, June 19, 1989, at CCS, 2839-49 St. S.W., Calgary, AB T3E 3X9, 7:30-9:30 p.m. (403) 242-2896. Articles/pictures for "I Remember When" scrapbook for Tena welcome!

The graduates of

Hamilton District Christian High of 1979

and anyone who attended in those four years, are having a 10-year reunion on June 10, 1989. If you are one of those students and have not received any information, please call Anne Vanderlaan at (416) 648-3170.

25th Anniversary

The Agassiz Christian School, Agassiz, B.C., plans to celebrate its 25th anniversary the weekend of Nov. 3-4, 1989. Former teachers, alumni and friends are invited to join us for the celebration. For further information please contact **Mrs. B. VanderVeen, Box 858, Agassiz, BC V0M 1A0**
Phone (604) 796-2848

In Gratitude

to our faithful God, the Georgetown District Christian School Society invites all past and present students, parents, boardmembers, staff and friends to an evening in honour of

George Petrusma

on the occasion of his retirement,
Saturday, June 17, 1989

Standing Reception: Georgetown District Christian School Gymnasium 6:30 p.m.
 Special Program: Georgetown Christian Reformed Church 8 p.m.

16th Annual Grunneger Picnic

(for: Grunnegers en aangetrouwden)

SATURDAY, JUNE 17, 1989

Place: Grand River Conservation Area, Rockwood, Ont. (Rockwood is on Hwy. 7 between Guelph and Acton)

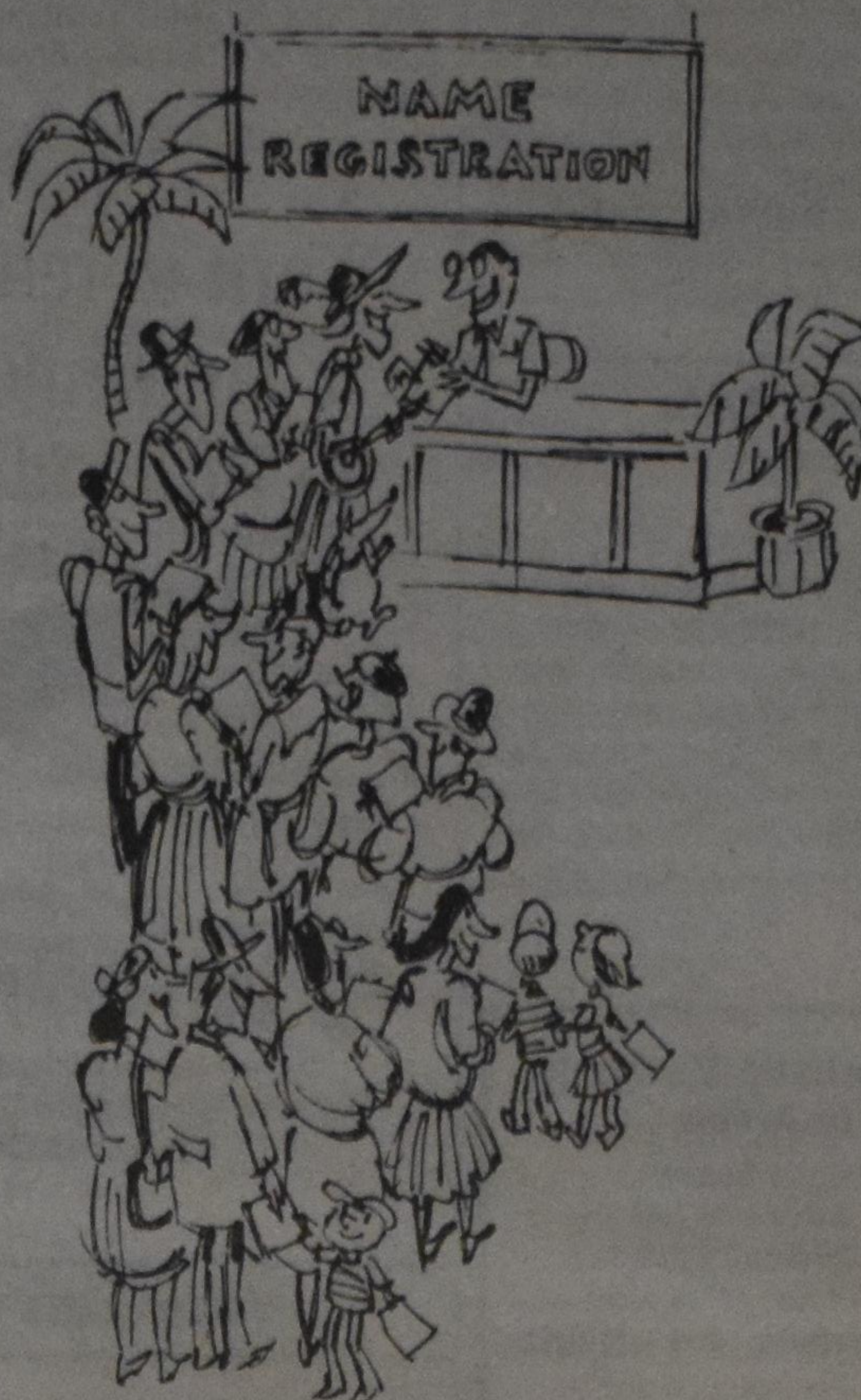
Pavilion rented in case of rain.

Activities and games planned for children.

Lunch at 12:30

Come all at anytime from 10 a.m. on.

What's in a name change?



Consumer Beats

Individuals who decide to change their name may find it takes time for bankers, neighbours and employers to become completely familiar with the new name. However, recent legislation introduced in Ontario has made it much easier to change to a new name.

Ontario's Change of Name Act replaces a system that required the applicant to go before a judge and explain the reasons for the name change. Today it's strictly an administrative process. While there are forms to fill and fees to pay, no one need appear in court.

Name changes are processed by the Registrar General, which registers all vital statistics in the province. Deputy Registrar General Despina H. Georgas says the new legislation has

done more than simplify the old process. "Quite a number of changes reflect shifts in the social fabric and the make-up of families," she says.

Husbands can now add their wife's name to their own, with or without a hyphen, or simply adopt her name as their own. Women may keep their own name, add their spouses' to theirs, or formally adopt their husband's name alone. And for the first time, those in a conjugal (common-law) relationship can choose each other's names as well.

"It's important to note the distinction between an election for a change of name, which is a relatively simple procedure, and an application for change of name," says Georgas. "Applications for change of name (which cost \$100) are necessary when an individual

wishes to have a new name which is not their spouse's nor a combination of their name and the spouse's name."

Applications for change of name are also necessary if a spouse waits for more than 90 days after the end of a relationship before reverting to a former name.

In keeping with tradition, women may simply adopt their husband's name upon marriage, without formally registering the change. But women who do want to register the new name can do so by filling out an "election of change of name" form. They will receive a wallet size birth certificate showing the old and the new name, in addition to a change of name certificate. Applicants can register without charge in the first 90 days after marriage (thereafter the fee is \$25).

In contrast to the court applications of old, the current procedure for a name change involves writing to the office of the Registrar General, and providing full documentation, including all birth certificates and any previous change of name certificates.

Georgas says not all consumers are aware of the many changes in name registration in Ontario. For example, amendments to the Vital Statistics Act now allow parents greater leeway in naming their children. "For example, parents can opt to keep their own names, and then give their child both names, with or without a hyphen," she explains.

Still, parents may wish to choose carefully: the new Change of Name provisions mean junior will have the chance to make alterations to his or her liking someday.

Museum of civilization opens June 29, offers 'experiential' exhibits

(Canadian Scene) — When Canada's new showplace of history and heritage, the Canadian Museum of Civilization (CMC), opens June 29, 1989, visitors will find a panorama of colourful displays and activities illustrating the nation.

The CMC complex stands on the Ottawa River in Hull, Quebec, with a backdrop provided by Parliament Hill in Canada's capital directly across the river.

"The story told ... is one of a multitude of civilizations, coming from every corner of the globe, seeking new beginnings in this vast landscape called Canada," says Dr. George MacDonald, the museum's director. And the story is told in a unique way.

There are few of the display cases typical of museums. Instead, you will see dramatic settings of the times and lives of Canadians.

History of 'little persons'

You will be able to walk a West Coast beach with stately totem poles rising before six imposing Indian housefronts. You'll see barrels and chests unloaded by Vikings on a desolate Labrador beach, or go below the cramped decks of a 16th century Basque whaling ship, or enter a grim log shanty that could have housed Irish loggers in the 1800s or feel the fears of a German family heading west, a wagon packed with all their worldly possessions.

"There are no famous people, no specific historic events depicted," says Rod Huggins, one of the exhibit designers. "It is the history of little persons; how they came here, how they lived, their religious beliefs and how they entertained themselves."

In addition to its permanent displays, the museum will create or host constantly changing temporary exhibits. Among the first special exhibitions to be presented will be *Beyond the Golden Mountain*, a rich, intimate look into Chinese cultural traditions in Canada. An apothecary's shop, a traditional wedding, settings and sacred objects of Oriental religion — all are elements of this show. Through

Continued on page 19 ...

Events/News

ATTENTION!

When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text. Thank you.

Reunion in Joure

The Gereformeerde Kerk of Joure, the Netherlands, hopes to celebrate its 150th anniversary on Saturday, September 16, 1989. On that day we are planning a reunion of all those who, at one time, were connected with our church in Joure.

Imagine that all those people who emigrated to America, Canada, South Africa, Australia or New Zealand would meet each other and us on that Saturday in September! The program includes fellowship and coffee, a lunch, a trip through Joure, etc.

Please contact Lies Halma or P. Wesseling c/o De Oerdracht, E.A. Borgerstraat 46, Postbus 148, 8500 AC Joure, the Netherlands

Ontario Christian Reformed Church School Association 32nd Annual Convention

Let's get enthusiastic for the Lord Saturday, Sept. 16, 1989, 8:30 a.m. - 4:30 p.m.

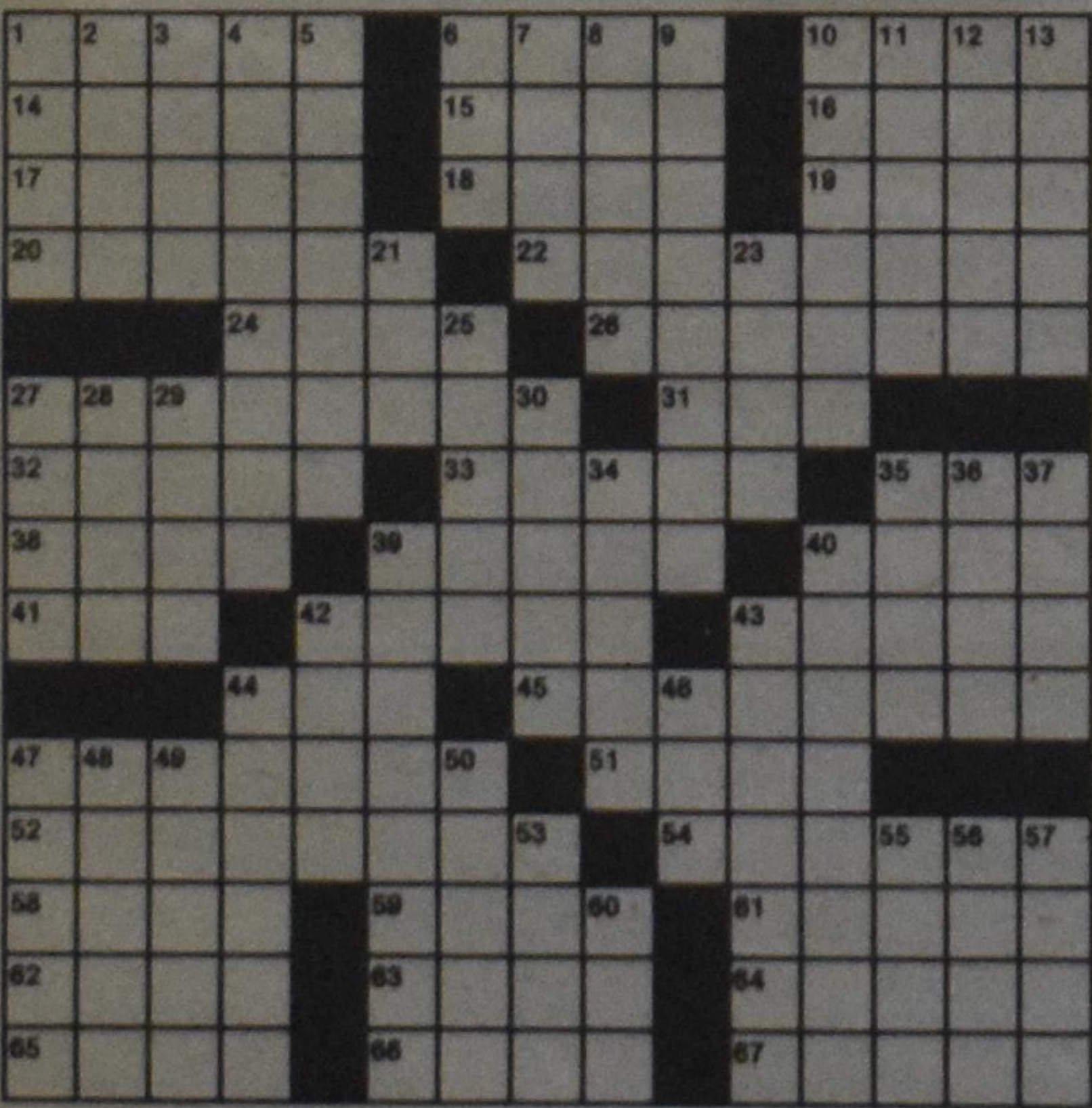
Host: Providence CRC, Beamsville

For more information and registration, contact your Church School superintendent or phone (519) 884-6044

Weekly Puzzle

by Florence C. Adler

- ACROSS
- 1 Fla. resort city
 - 6 Make through work
 - 10 Military bugle call
 - 14 Actress Susan
 - 15 Loafer
 - 16 Sloth
 - 17 Meager
 - 18 Buddhist language
 - 19 Alight
 - 20 "Messiah" composer
 - 22 Smears with dirt
 - 24 Foray
 - 26 Svelte
 - 27 Ex-workers
 - 31 Twice in music
 - 32 Assumed name
 - 33 Bricklayer
 - 35 Chop
 - 38 Lake
 - 39 More attractive
 - 40 Sample of a kind
 - 41 Comp. pt.
 - 42 Jewish festival
 - 43 Lofly nest
 - 44 Capek play
 - 45 Mice maybe
 - 47 Classifies
 - 51 Parched
 - 52 Cape
 - 54 Musical direction
 - 58 Hibernia
 - 59 Debts
 - 61 Moses' brother
 - 62 Islamic prayer call
 - 63 Entice
 - 64 Metric unit
 - 65 Headway
 - 66 Pack away
 - 67 Seed coat
- DOWN
- 1 Livestock food
 - 2 Peruvian
 - 3 — end (over)



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- 4 Dutch painter
- 5 Crying
- 6 Psychic
- 7 Initials
- 8 Parts
- 9 Man next door
- 10 Dutch flowers
- 11 "What's in —?"
- 12 Jury
- 13 Like beer
- 21 Polygraph target
- 23 Forecast word
- 25 Hesitate
- 27 Cost
- 28 Spirit
- 29 Jade
- 30 Fine fabric
- 34 Certain vehicles
- 35 Hither
- 36 Middle East prince
- 37 Misfortunes
- 39 Cuts short

Sorry
No answers to
last week's
puzzle

- 40 Envoy
- 42 Knitting term
- 43 Side by side
- 44 Gnawing
- 46 Barbara — Geddes
- 47 Leading
- 48 Grab
- 49 Sandwich wrap
- 50 Nose
- 53 Sp. money
- 55 War god
- 56 Civil wrong
- 57 Draft status
- 60 Make clothes

Calendar of Events

- June 5-9

"Milk and Honey Summer Festival" at Redeemer College, Ancaster, Ont. Seminars on spiritual and psychological health, outings to musical and theatrical productions, art exhibits, banquets, tours. For info. call (416) 648-2131.
- June 7

"Hollandse Dag — Kingston" at 10 a.m. in First CRC, Kingston, Ont. Speaker: Rev. R.W. Popma. Tickets \$6.00, lunch included. For info. call (613) 386-3754.
- June 9

Sixth Annual Spring Concert at 8 p.m. in Mountainview CRC, Grimsby, Ont. Choral works and solos by Mountainview Singers, Harold de Haan, Carolyn Stronks, Willard Dykstra and Evelyn Otten. Tickets \$4.00. Call (416) 945-8008, 563-7493 or 563-4857.
- June 9

"Creation-Evolution," CCM (Classis Chatham area) membership meeting at 8 p.m. in Bethel CRC, London, Ont. Speaker: Dr. Lester De Koster.
- June 10

Reunion of HDCH (Hamilton) 1979 graduates and students. For info. call Anne Vanderlaan at (416) 648-3170.
- June 11

Dutch service at 3 p.m. led by Rev. John G. Klomps in the CRC, Ancaster, Ont.
- June 14

"Hollandse Dag" at 10 a.m. in Moorefield Park, near Drayton, Ont. Speaker: Rev. Martin D. Geleynse.
- June 14

Organ and piano recital by John Wm. Vandertuin at 8 p.m. at St. Pius X, Brantford, Ont.
- June 17

Special evening to honour George Petrusma's retirement, starting at 6:30 p.m., at the Georgetown District Christian School Gym, Georgetown, Ont. (Followed by a special program at 8 p.m. in the CRC.)
- June 17

Open house for Hennie Slopema on the occasion of her 40th year of teaching. From 2-4 p.m. at the CRC, Holland Marsh, Ont.
- June 17

16th Annual Grunneger Picnic, Grand River Conservation Area, Rockwood, Ont. Starts at 10 a.m. For info. call (519) 235-0719.
- June 19

Calgary Christian Schools say "Farewell" to Tena Siebenga. From 7:30-9:30 p.m. at the school. For info. call (403) 242-2896.
- June 30- July 1

Fraser Valley Christian High, Surrey, B.C., celebrating 25th anniversary. For info. call (604) 581-1033.
- July 1

"Wieringermeer Dag" at 10 a.m. in Moorefield Park (near Drayton, Ont.) For info. call Klaas Dekens at (519) 428-9920.
- July 1

Frisian Picnic at Pinehurst Conservation Park, Paris, Ont. Starts at 11 a.m. with games and fun for all.
- July 4-21

"Teaching the Bible: Developmental and Foundational Perspectives," a graduate-level course to be taught by Dr. Harry Fernhout at the ICS, Toronto, Ont. Contact ICS Admissions at (416) 979-2331.
- July 5

"Hollandse Dag — Strathroy" at 10 a.m. in the Arena, Strathroy, Ont. Speaker: Rev. Anthony de Jager. Interesting program. Please take lunch along!
- July 6

CFFO Prov. Board meeting from 10 a.m.-4 p.m. in the CRC, Georgetown, Ont. For info. call (519) 837-1620 or 338-3214 (evenings only).
- July 6-7

"Land in biblical perspective," a two-day seminar with Dr. John H. Stek at the ICS, Toronto, Ont. Registration deadline June 30, 1989. Fee \$60. Phone ICS at (416) 979-2331.
- July 9-14

1989 Annual Conference of The Hymn Society of America at Calvin College, Grand Rapids, Mich., including a three-day workshop (July 12-14) in hymn playing and improvisation taught by John Ferguson and others. For info. call (817) 921-7608.
- July 30

Dutch service at 3 p.m. led by Rev. P.W. De Bruyne at the CRC, Ancaster, Ont.
- Aug. 4-7

31st ICS Niagara Family Conference, Fort Erie, Ont. Keynote speaker Dr. Harry Fernhout on: "Educating Disciples: Shaping Memory and Vision." For info. call (416) 979-2331.
- Aug. 12-13

50th Anniversary of the CRC, Houston, B.C. Plan now to attend. For info. write to Anniversary Committee, Box 6, Houston, BC V0J 1Z0.
- Aug. 19

Second "Dryberse Dag" at 10 a.m. at Pinehurst Conservation Park, Paris, Ont. For info. call M. Booy (519) 269-3718 or B. Smit (416) 957-7617.
- Aug. 23

Organ recital by John Wm. Vandertuin at 8 p.m. at Oratoire St Joseph, Montreal, P.Q.

Museum of civilization opens June 29, offers 'experiential' exhibits

... continued from page 18.

videotaped interviews, Chinese Canadians will tell their own history.

Another special exhibit with a multicultural theme is *A Coat of Many Colours*. It opens in the spring of 1990 and presents two centuries of Jewish life in Canada, ranging from fur traders and settlers to modern artists.

These will be followed by a succession of displays spotlighting different cultural communities. Each exhibition will then tour the country.

Live action

Actors, dancers and musicians performing in the galleries and plazas will contribute to the scope of exhibitions, and there'll be

concerts, lectures and drama performed in the museum's large indoor theatre.

A portion of the museum is dedicated to children. The young may become voyageurs and sew caribou skin for clothing. They may take an imaginary trip to faraway places in a Pakistani bus brightly painted with leopards and butterflies, or play with toys from a variety of cultures, dress in folk costumes or cook foods of distant lands.

MacDonald says if children become familiar with cultures other than their own, those cultures, "are no longer strange when re-encountered later on."

Cine Plus, the museum's pioneering Imax-Omnimax

film theatre will provide another dimension of discovery. The cinema has the most sophisticated technology in the world with a screen five stories high and a massive dome that shifts into place over the audience.

Church news

Christian Reformed Church

Classis Niagara news

At its May 17, 1989, meeting classis did the following:

1) Rev. Joe Veltman of Riverside, Wellandport, Ont., was honourably released from ministry in the CRC (re: Church Order, art. 14), effective June 30, to enable him to be ordained in the Reformed Church of America and to serve as pastor to the Maitland (Ont.) Reformed Church.

2) Brock University campus chaplain Richard Middleton was granted a one-year "license to exhort."

3) Classis accepted its advisory committee's report on sexual abuse for use by CRC clergy and other officebearers. (C.C. will carry a detailed story on this report in next week's issue.)

Church finds novel way to halt drug traffic

NEW ORLEANS, La. (EP) — The 293 members of the Third Shiloh Baptist Church in New Orleans have found a way to keep drug dealers out of their neighbourhood. They've bought the houses the pushers used as crack houses.

The members of the church voted unanimously to put down \$80,000 for five abandoned buildings that had been sources of trouble for its neighbourhood. Before the

purchase, worship services were sometimes interrupted by gunshots and drug dealers did business across the street from the church.

"We were afraid to come out," explained church board member Emma Snowden. The church is receiving federal assistance in renovating the buildings and plans to rent them out to families who can stabilize the neighbourhood.

Books

Robert VanderVennen, book review editor

Children's reading

The wonders of the sky



Exploring The Sky By Day, Terence Dickinson. Camden House, Camden East, Ont., 1988. Softcover, 72 pp., \$9.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

Exploring The Sky By Day is a guide to weather and the atmosphere designed and written specifically for children. This volume is every bit as fascinating and

compelling as its companion book, *Exploring The Night Sky*. This time author Terence Dickinson has succeeded in writing a user-friendly guide to the natural wonders of the day sky. "The sky is alive, changing constantly, often before our eyes. All we need to do is look up to enjoy the glory of one of nature's most fascinating and accessible phenomena." Written in a clear and concise style that never talks down to its

readers, Dickinson provides intriguing insights into what we observe in the sky. He talks about dew and frost, thunderstorms and lightning, sunsets and sundogs and many more wonders. I found the section on clouds to be especially fascinating. Having been chased by clouds as a young child, their form and beauty have never ceased to inspire me. Dickinson describes the 10 basic cloud types, how they are formed and what weather each bodes. Clear and spectacular photographs aptly illustrate the cloud patterns, thereby making identification easy. *Exploring The Sky By Day* is laid out well. Every topic is dealt with in manageable units that cover a two-page spread. The dozens of magnificent photographs and John Bianchi's illustrations make this a treasured volume. A concluding section, "Further reading," gives several titles for those inspired to read further about the atmosphere and weather. *Exploring The Sky By Day* is a handsome and practical guide for children aged 12 and up. The power and beauty of the sky turn our attention to the hand of the Creator.

Christian living

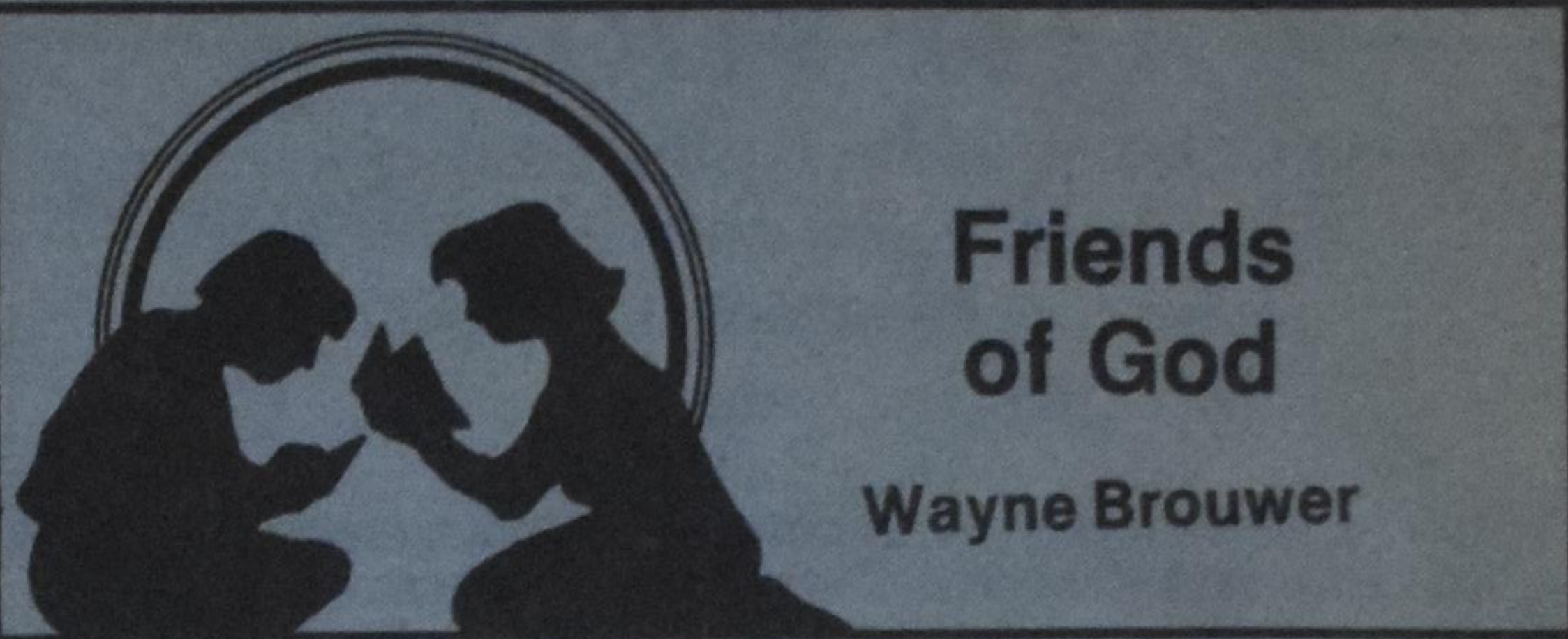
Billy Graham teaches about death

Facing Death and the Life After, by Billy Graham. Richmond, B.C.: Word Books, 1987. Hardcover, 280 pp., \$21.70. Reviewed by Helen Tangelder, Strathroy, Ont.

Who has not heard of Billy Graham? Most of us have watched him on TV, have read some of his books or articles, or attended one of his crusades. This 70-year-old evangelist has turned out another bestseller and has tackled a not-too-popular subject: death. Sex seems to be the most talked about subject today and death has become the taboo topic. Yet there are numerous discussions on abortion, reincarnation, returning from the dead, and the masking of death by saying, "He has passed away." Graham hits the bull's-eye by saying that death is an absolute. "There is a time to be born, and a time to die." (Eccl. 3:1,2) There's no getting away from it, it's an appointment we all have to keep. One day our number will be called up and there will be no turning back

from it. Billy Graham deals pertinently with topics such as suicide and euthanasia. Although he doesn't attempt to give any in-depth answers to the questions he raises, he says that many factors have to be considered. He writes, "You need to know the right questions to ask, for we live on borrowed time, and we want to use our inheritance as wisely as we can. Since God has given us sound minds, we must exercise them while they are able to function." Graham knocks the idea that Christianity is a "pie-in-the-sky" religion. We must be heavenly-minded in order to be of earthly good. He offers practical advice on how to make sure our lives and homes are set straight, and how to prepare for our own funeral. Grieving is part of our emotions and there is no shame in tears. Yet as Christians, we have that special kind of hope and comfort that comes only from Christ, and we are able to share that with those who are hurting and grieving. For a Christian, death is not morbid, nor an unmentionable. There is

blessing and strength in looking ahead to eternal life. "Do not fear," says the Lord, "for I will be with you to the end." Graham writes in the style in which he preaches. He uses many illustrations and references to life stories and his experiences. Yet he does not forget the main thrust of his life-long message: "The Bible says ..." There is no doubt that the scriptures have remained his final authority. This is not a theological study; it is intended for those who are grappling with questions about death. A friend of mine found much comfort in this book after the death of one of their children. True to his style, Billy Graham confronts the reader with the gospel. His last chapter is a "written" altar call, calling for commitment to Christ and giving assurance of the forgiveness of sins. And don't we all need that reminder and self-examination? "For I am persuaded that he is able to keep that which I've committed unto him against that day." (II Tim. 1:12) This is excellent devotional reading.



Lies

"You destroy those who tell lies; bloodthirsty and deceitful men the Lord abhors." (Ps. 5:6)

A mother was shocked to learn that her young son had told a bold-faced lie. She took him aside and tried to scare such behaviour right out of him. "A tall dark man with fiery red eyes and two sharp horns grabs little boys who tell lies," she said, "and carries them off at night! He takes them to Mars, where they have to work in a black cavern for 50 years! Now, you don't want that to happen to you, do you? You won't ever tell a lie again, will you, dear?" "No, Mom," he replied gravely. "You tell better ones than I ever could!"

A society without conscience
Brux Austin, the editor of *Texas Business*, describes our society as staring at the dollar sign with one eye and winking in dishonesty with the other. "We have no built-in beliefs," he says, "no ethical boundaries. Cheat on your taxes, just don't get caught. Cheat on your wife, just don't get AIDS." Our high-tech society has given us everything, he writes, "everything but a conscience." A year ago the *Calgary Herald* carried an article about a new dictionary created by Professor Robert Thornton of Lehigh University. The "Lexicon of Inconspicuously Ambiguous Recommendations" (appropriately tagged LIAR) is a tongue-in-cheek sourcebook of statements that mean exactly the opposite of what they seem to say. A teacher who's asked to write a letter of endorsement for a questionable student might say, for instance: "I most enthusiastically recommend this candidate with no qualifications whatsoever!" Or he might choose this twist: "I can assure you that no person would be better for the job!" It makes one feel the clutch of Ralph Waldo Emerson's line, "The more he talked about his honour, the faster we counted our spoons."

Roots of lying
Recently *Chatelaine* magazine described five personality types that are most prone to lying. The *narcissist* lies to make others think he's better than he really is. The *compulsive* person is usually honest, but hates to admit any imperfections. She might stretch the truth just to cover herself in a crisis. Someone who is *hysteric* exaggerates nearly everything in order to get a reaction from people around him. A *borderline* personality can't tolerate frustration, and throws blame to others. And the person who is *antisocial* will do anything to get his way. It is this last personality type who has victimized David, as he cries the frustrations of Psalm 5. A person who cares nothing for people, cares neither for truth or for God. David is hurt. But so is God.

Intolerance
Sometimes we chuckle at little deceits and the exaggerations of humorous conversation with friends. But only the antisocial person laughs when he cheats on his wife. Only the sadistic woman smiles when she destroys a relative's reputation. Only the mean-spirited child giggles as he tears the dignity from a younger playmate. Certainly God doesn't laugh. He takes great delight in much that is good and right and fun, and even in things that are marvelously hilarious. But a lie of hurt, a double-speak of evil, a sneer of malice, moves him to anger. He has no tolerance for such "comedy." Neither should we.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Did you know that the Hunlen Falls (Atnarko River, B. C.) drops vertically 253 metres (822 feet)? Niagara Falls, while much wider, has a vertical drop of only 59 metres (192 feet).